

PA4240
.L4

216
2.

4~
1-

TH 4240

.L4

1921

Moaleolu H. Lohane

210

-0-

Dunysius Helicamassu
Caul 10 Rhy Robert 300

Dennetius in Style 440
Caul 10 Rhy Robert

Singman on the Rattling 60
Caul 10 Rhy Robert

Ausloftanner - Greek
Ext. & Technical Busslahn
Beel BB Rogers 6 vol
\$22.50

Thucydides
Beel Holmanley

Cumfide - Boethae
Camb. Sir J. E. Sandys 300

Cumfide The Boethae
Camb. A. W. Venn 305

The Alexandra of Lycophron.

Callimachus and Lycophan PW 250
Loeb Class Lib Pulman
Greek and English

Quintus Smyrnaeus
1850 Kichly

Nemius.
Teubner 1857 Kichly 300

Nemius Demosthenes
Leip. 30
Ludwich 2 v

M. 76 Sealame

THE
ALEXANDRA OF LYCOPHRON

With English Translation and Explanatory Notes

BY
GEORGE W. MOONEY, M.A. *m*

FELLOW OF TRINITY COLLEGE AND PROFESSOR OF LATIN IN
THE UNIVERSITY OF DUBLIN

BOSTON COLLEGE LIBRARY
CHESTNUT HILL, MASS.

LONDON:
G. BELL AND SONS, LTD.

1921

DUBLIN :
PRINTED AT THE UNIVERSITY PRESS,
BY PONSONBY AND GIBBS.

131683

PREFACE.

IT is hoped that a new English translation may prove helpful to the readers of Lycophron, who hitherto have been few in number. His obscurity is proverbial, and the general feeling of students towards his work is expressed in the words *si non vis intellegi, debes neglegi*. It is true that the *Alexandra* requires a "stout swimmer," and yet, I think, it well repays the labour involved in reading it. Though it is to a large extent devoid of literary merit, still it contains many powerful and impressive passages, and it is interesting as a *tour de force* which illustrates in a most striking form the display of mythological and antiquarian learning which characterizes many of the later Greek poets.

My aim in the translation has been to give the meaning of the Greek as clearly and simply as possible. I have not endeavoured to reproduce the intricate style and strange diction of Lycophron ; a translation which itself requires a translation is of little practical use.

The notes are mainly confined to explanations of the various references which occur in the text; they are not intended to be in any way an adequate commentary on the poem. Its innumerable difficulties and points of historical and geographical interest are discussed at length in the excellent commentaries of von Holzinger and Ciaceri. To the German translation by the former and the Italian translation by the latter, together with their respective commentaries, I am very largely indebted. The French translation by Dehèque has been of little service. The only English translation which I have seen is the very florid and diffuse version by Viscount Royston (Cambridge University Press, 1806, also published in the *Classical Journal*, London, 1816); it contains nearly 250 lines more than the original.

A minute examination of the language of the *Alexandra* lies outside the scope of this work. The sources and peculiarities of its vocabulary have been made the subject of special studies—e.g., Konze's *De Dictione Lycophronis* (Leipzig, 1870) and Bury's *Studia Lycophronica* (published in *Hermathena*, vol. vi). Most useful also is the *Index Vocabulorum* in Scheer's edition, which essays to distinguish the words which Lycophron alone uses, those which he was the first to use, those which he borrowed from

old writers, and those which he has in common with other Alexandrian writers.

I have to thank my colleague Professor Goligher for his kindness in reading the proofs and making many valuable suggestions.

GEORGE W. MOONEY.

TRINITY COLLEGE, DUBLIN,

December, 1920.

Suppliments Alexandra Trues	
und Noten	375
Taschen	@ m. Hohenze
Hypothese Charles Hagenau	975
Taschen	R. Munkel
Catharina Hypothesis	82
Taschen	O. Schuler &
Lösung Kestige nun	200
Taschen	I. Mundlosch
Hochschule Mundlosch	175
Taschen	

LIFE AND WRITINGS OF LYCOPHRON.

FEW facts are known with regard to the life of Lycophron. Susemihl¹ assigns 330–325 B.C. as the date of his birth.² He was a native of Chalcis in Euboea, son of Socles, and adopted son of the historian Lycus of Rhegium. He came to Alexandria (c. 283 B.C.) in the reign of Ptolemy Philadelphus, who appointed him to arrange the works of the comic poets in the great Alexandrian Library. In connexion with this task, he wrote an exhaustive work *περὶ κωμωδίας* in at least eleven books, the eleventh being cited by Athenæus.³ He also gained fame at Court as a composer of anagrams (e.g. *Πτολεμαῖος* = ἀπὸ μέλιτος, and *Ἀρσινόη* = "Ἡρας ἶον). We are not told whether he spent the rest of his days at Alexandria, and the date and manner of his death are uncertain, Ovid mentioning a tradition that he was slain by an arrow :—

Utque cothurnatum cecidisse Lycophrona narrant,
Haereat in fibris fixa sagitta tuis.⁴

¹ *Gesch. der gr. Litt. in der Alexandrinerzeit*, I 272. ² Bates' view that the date is 320 B.C. is disputed by Ciaceri in the Introduction to his edition. ³ II. 485d. ⁴ *Ibis* 533 sq. Ovid may have derived this from the *Ibis* of Callimachus.

Lycophron obtained a place in the Tragic Pleiad.¹ Tzetzes puts the number of his tragedies at forty-six or sixty-four. Suidas enumerates some twenty of these :—*Αἰόλος*, *Ἀνδρομέδα*, *Ἀλήτης*, *Αἰολίδης*, *Ἐλεφήνωρ*, *Ἡρακλῆς*, *Ἰκέται*, *Ἰππόλυτος*, *Κασσανδρεῖς*, *Λάιος*, *Μαραθῶνιοι*, *Ναύπλιος*, *Οἰδίπους α' β'*, *Ὀρφανός*, *Πενθεύς*, *Πελοπίδαι*, *Σύμμαχοι*, *Τηλέγονος*, *Χρῦσιππος*. The subject-matter of the *Κασσανδρεῖς* was taken from contemporary history, dealing with the unhappy fate of the inhabitants of Cassandreia (formerly Potidaea) under the tyrant Apollodorus (c. 280 B.C.) Only four lines of one of his tragedies, the *Πελοπίδαι*, are preserved by Stobaeus.² He also wrote a satyric drama, *Μενέδημος*, on his fellow-countryman, the philosopher Menedemus of Eretria, whose pupil he may have been. Diogenes Laertius³ describes this as an *ἐγκώμιον τοῦ φιλοσόφου*, while Athenaeus⁴ says that it was written *ἐπὶ καταμωκῇσει*.

¹ The seven most brilliant tragedians in the time of Ptolemy Philadelphus, the others being Homerus (son of the poetess Myro), Sositheus, Alexander Aetolus, Philiscus, Aeantiades, and Sosiphanes (some lists substituting Dionysiades and Euphronius for the last two names).

² *Flor.* 119. 13 :—

Ἄλλ' ἥνικ' ἂν μὲν ᾗ πρόσω τὸ κατθανεῖν,
 ἄδης ποθεῖται τοῖς δεδυστυχηκόσιν·
 ὅταν δ' ἐφέρπη κῦμα λοισθίου βίου,
 τὸ ζῆν ποθοῦμεν· οὐ γάρ ἐστ' αὐτοῦ κόρος.

³ 2. 140. ⁴ 2. 55d; cf. 10. 420a. In the fragments cited by Athenaeus and Diogenes there is a description given by Silenus to the Satyrs of the meagre fare and intellectual discourse at the table of Menedemus.

The one work of Lycophron's which we still possess is the *Alexandra* or *Cassandra*, which is in the form of a ῥῆσις, or messenger's speech in tragedy,¹ the guard set by Priam to watch Cassandra in her prison reporting to the king his daughter's prophecies. It is generally assumed that this poem was composed after the poet had settled at Alexandria, but some critics are strongly of opinion that it was an early work written about 302 B.C. (according to Ciaceri), or 295 B.C. (according to Wilamowitz² and Susemihl). Holzinger, on the other hand, thinks that it was written considerably later (about 274 B.C.), while Clinton³ would date it not earlier than the naval victory of Duilius (260 B.C.), in the first Punic War, which he thinks is referred to in v. 1229.

Doubts were early expressed as to the authorship of the *Alexandra*, especially with reference to vv. 1226-1280 and 1446-1450, the Schol. on the former passage (quoted in the note on v. 1226) apparently attributing the poem to another Lycophron, a view maintained by some in modern times, e.g. by Niebuhr,⁴ who held that it was written by another

¹ The poem comes under no definite literary head (v. Ciaceri, p. 7). It has been variously described as a *tragoedia*, *monodia tragica*, *tragoedia μονοπρόσωπος*, *scena dramatica*, *episches Monodrama*, *ῥαυβος*, etc. ² *De Lycophronis Alexandra*, Greifswald, 1883.

³ *Fast. Hellen.*, Vol. III, p. 13 ad a. 250 B.C. ⁴ *Ueber das Zeitalter Lykophrons des Dunkeln* (*Rhein. Mus.*, 1827).

Lycophron, also of Chalcis, younger than his namesake the tragedian. Wilamowitz, Holzinger, and Ciaceri, though differing in the details of their arguments, agree in defending the unity of the work, and in ascribing it to the tragedian Lycophron.

We know that several ancient grammarians wrote commentaries to elucidate the difficulties of Lycophron's *σκοτεινὸν ποίημα* (as Suidas styles it), the most important of these being Theon, from whom the extant Scholia are largely derived. A most valuable commentary which still survives is that of the brothers Isaac and John Tzetzes, Greek grammarians of Constantinople in the twelfth century A.D.

SYNOPSIS OF THE *ALEXANDRA*.

PROLOGUE of the messenger about to relate to Priam the prophecies of Cassandra, uttered at the time when Paris was setting sail from Troy for Greece (1-30).—The prophecies of Cassandra (31-1460).—She mourns the devastation of Troy by Heracles (31-51).—It shall be sacked again by the Greeks. The death of Paris and Oenone foretold (52-68).—Further lamentations for Troy. Story of Dardanus and his escape from the flood (69-85).—Paris shall visit Greece and carry off Helen. He shall be deprived of her by Proteus, and shall return with a wraith of her to Troy (86-143).—The five husbands of Helen: Theseus and Paris (144-148), Menelaus, grandson of Pelops (149-167), Deiphobus (168-171), Achilles (172-179).—The Greeks in wrath shall avenge the rape of Helen by Paris. To appease the winds at Aulis they shall sacrifice Iphigeneia. The substitution of the doe for Iphigeneia, who is borne off by Artemis to Tauris. Achilles' vain search for her in Scythia (180-201).—Bound by fresh oaths the

Greeks shall set sail. At Lesbos Prylis shall reveal to them by what means Troy must be captured. Cycnus and his children slain by Achilles in Tenedos. Achilles' famous leap to the shore at Myrina in the Troad (202-248).—The Trojan land ablaze with war. The slaying of Hector by Achilles and Achilles' own death foretold (249-280).—The burning of the Greek fleet by Hector, and the havoc wrought by him among the Greek chieftains before his death (281-306).—Cassandra mourns the approaching doom of her brother Troilus, her sisters Laodice and Polyxena, and her mother Hecuba (307-334).—Priam shall fall when his city is taken by the Greeks concealed in the wooden horse (335-347).—Cassandra's ravishment by the Locrian Ajax (348-364).—To avenge Cassandra, Pallas shall send countless ills upon the Greeks, many of whom shall perish on their homeward voyage by the false beacon-lights of Nauplius (365-386).—Drowning of the Locrian Ajax (387-407).—All Hellas shall bewail its dead (408-416).—Phœnix shall find a tomb at Eion (417-423), Calchas, Idomeneus, and Sthenelus at Colophon (424-438), Mopsus and Amphilochous in Cilicia (439-446).—Five of the Greek chiefs shall come to Cyprus and dwell there: (1) Teucer accused by his father Telamon of the death of his brother Ajax. Story of

Hesione, Teucer's mother (447-478); (2) Agapenor the Arcadian. Story of his father Ancaeus (479-493); (3) Acamas. Story of the Dioscuri avenging the rape of Helen by Theseus, and of their conflict with the Apharidae (494-585); (4) Cepheus; (5) Praxander (586-591).—Diomedes shall found the city of Argrippa in Italy. His comrades, changed into birds, shall dwell on an island called after him. His curse on the land of Daunus, and his deification (592-632).—Others, Boeotians, shall come to the Balearic isles (633-647).—Adventures and sufferings of Odysseus and his comrades on their homeward journey. Odysseus shall be slain by his son Telegonus (648-819).—Wanderings of Menelaus in quest of his lost wife Helen (820-876).—Guneus, Prothous, and Eurypylus shall be wrecked on the shores of Libya (877-908).—Woe upon woe awaits the returning Greeks (909-910).—Philoctetes, slain in Italy, shall be deified there (911-929).—Epeius shall dwell in Lucania and dedicate there the tools with which he built the wooden horse (930-950).—Other Greeks shall settle in Sicily. Story of the Trojan foundation of Egesta, Eryx, and Entella in that land (951-977).—Others shall dwell around the Tarentine gulf. Story of the seer Calchas slain by Heracles, and of the fate of the city of Siris (978-

992).—Others shall settle in Bruttium and be subject to the Amazon Clete (993–1010).—Nireus and Thoas shall be driven by the winds first to Libya, then to Epeirus, and finally shall settle in Illyria (1011–1026).—Others shall occupy the island of Melite (1027–1033).—Elephenor shall settle in Othronus, and be driven thence by serpents to Epeirus (1034–1046).—Podaleirius shall be buried in Apulia, and his tomb shall furnish oracles in dreams. Fate of the Aetolians who come to claim the lands of Diomedes in Apulia (1047–1066).—The Phocians shall be forced to settle in Bruttium. Setaea, a Trojan captive, shall be crucified for burning the Greek ships near Sybaris (1067–1082).—Other Greek settlements in Lucania (1083–1089).—Those Greeks who return safely from Troy shall meet with no happier fate at home (1090–1098).—Murder of Agamemnon by Clytaemnestra (1099–1107).—With him shall perish Cassandra herself (1108–1119).—Agamemnon shall be avenged by Orestes (1120–1122).—Divine honours shall be paid to Agamemnon and Cassandra after death (1123–1140).—The atonement which the Locrians must make for the wrong done to Cassandra by the Locrian Ajax (1141–1173).—Fate of Hecuba (1174–1188).—Hector's bones shall be brought to Thebes, and he shall be worshipped

there (1189-1213).—Ruin of the house of Idomeneus in Crete (1214-1225).—The glory of Troy shall be revived in Italy by Aeneas and his descendants Romulus and Remus. The fame of Rome foretold (1226-1280).—Conclusion of the prophecy of Greek calamities (1281-1282).—Cassandra inquires how Europe and Asia first came into conflict (1283-1290).—Io carried off from Argolis by the Phoenicians, and, as vengeance therefor, Europa carried off from Phoenicia by the Cretans. Furthermore, the Cretans, under Teucer and Scamander, invade the Troad (1291-1308).—The Argonauts carry off Medea and the golden fleece from Colchis (1309-1321).—Theseus and Heracles carry off Antiope, the queen of the Amazons, and the girdle of Hippolyte. The Amazons then devastate Attica (1322-1340).—Ilus sacks Thrace, and Heracles, to avenge this outrage, lays waste Troy (1341-1350).—Then Tyrrhenus, the son of Atys, king of Lydia, makes conquests in Italy (1351-1361).—Paris revives the old feud by carrying off Helen, and the Greeks retaliate. First Agamemnon, then Orestes, then Neleus, then the Dorians invade Asia Minor (1362-1396).—Midas avenges Asia by subduing the whole of Thrace (1397-1408).—After many blows dealt by Ares to both continents, Xerxes shall lay waste Greece and

burn Athens before his disastrous retreat (1409-1434).—Then shall follow many conflicts by land and sea, and the long struggle shall be ended by a mighty victor sprung from both Aeacus and Dardanus (1435-1445).—With him a kinsman of Cassandra having fought shall establish peace and friendship (1446-1450).—Cassandra bewails the futility of her prophecies, which none shall heed till it be too late (1451-1460).—The messenger concludes his narrative with a prayer for the safeguarding of Priam's realm (1461-1474).

PRINCIPAL MANUSCRIPTS OF THE *ALEXANDRA.*

A = Cod. Marcian. Ven. 476, 11th cent.

V = Cod. Vatic. 1307, derived from A.

B = Cod. Paris. Coisl. 345, 10th cent.

C = Cod. Paris. 2723, 13th cent.

D = Cod. Paris. 2403, 13th cent.

PRINCIPAL EDITIONS OF THE *ALEXANDRA.*

ED. princ. Aldina, Venice, 1513; Lecisius, Basel, 1546, 1547; Paris (apud Jacob. Bogardum), 1547; Canter, Basel, 1566; Meursius, Leyden, 1597, 1599; Potter, Oxford, 1697, 1702; Reichard, Leipzig, 1788; Sebastiani, Rome, 1803; Müller, Leipzig, 1811 (3 vols., including the Scholia of the brothers Tzetzes, intended to complete Reichard's ed.); Bachmann, Leipzig, 1830; Dehèque, Paris, 1853; Kinkel, Leipzig, 1880; Scheer, Berlin, vol. I, 1881; vol. II (the Scholia), 1908; von Holzinger, Leipzig, 1895; Ciaceri, Catania, 1901.

CORRIGENDA.

Line 146 (Greek text). For *πεντάγαμβρα* read *πεντάγαμβρα*.

Line 367 (Greek text). For *χοιράδων* read *χοιράδων*.

ΛΥΚΟΦΡΟΝΟΣ ΑΛΕΞΑΝΔΡΑ.

ΛΥΚΟΦΡΟΝΟΣ

Λέξω τὰ πάντα νητρεκῶς, ἅ μ' ἱστορεῖς,
ἀρχῆς ἀπ' ἄκρας· ἦν δὲ μηκύνθῃ λόγος,
σύγγνωθι, δέσποτ'· οὐ γὰρ ἥσυχος κόρη
ἔλυσε χρησμῶν, ὥς πρίν, αἰόλον στόμα·
ἀλλ' ἄσπετον χέασα παμμιγῇ βοήν, 5
δαφνηφάγων φοίβαζεν ἐκ λαιμῶν ὄπα,
Σφιγγὸς κελαινῆς γῆρυν ἐκμιμουμένη.
τῶν ἄσσα θυμῷ καὶ διὰ μνήμης ἔχω,
κλύοις ἄν, ὦναξ, κἀναπεμπάζων φρενὶ
πυκνῇ, διοίχνει δυσφάτους αἰνιγμάτων 10
οἶμας τυλίσσων, ἥπερ εὐμαθὴς τρίβος
ὀρθῇ κελεύθῳ τὰν σκότῳ ποδηγετεῖ.
ἐγὼ δ' ἄκραν βαλβίδα μηρίνθου σχάσας,
ἄνειμι λοξῶν εἰς διεξόδους ἐπῶν,
πρώτην ἀράξας νύσσαν, ὥς πτηνὸς ὁρομεύς. 15
Ἦὼς μὲν αἰπὺν ἄρτι Φηγίου πάγον
κραιπνοῖς ὑπερποτᾶτο Πηγάσου πτεροῖς,

1. The guard set by Priam to watch Cassandra now reports to him her prophecies. Priam had ordered his daughter to be kept under careful watch in a lonely building, regarding her as a mad woman whose forebodings were disquieting the Trojan people.

6. Leaves of bay were eaten (e.g. by the Pythian priestess) to stimulate prophetic utterance; cf. Mayor on Juv. 7. 19, laurumque momordit.

7. The epithet *κελαινῆς* may denote either the dark nature of the Sphinx's riddle (cf. Stat. *Silv.* 5. 3. 157, latebrasque Lycophronis *atri*) or, more probably, her cruelty towards the Thebans who failed to guess it; thus she is called *ὠμόσιτος*, Aesch. *Th.* 541. Bachmann,

ΑΛΕΞΑΝΔΡΑ.

ALL that thou askest truly shall I tell
E'en from the first ; and, if the tale be long,
Pardon, my lord ; not calmly as before
The maid unloosed her riddling oracles ;
But, pouring forth vast mass of cries confused, 5
From bay-devouring throat did prophesy ;
Her voice the echo of the cruel Sphinx.
To what of this my heedful mind retains,
Give ear, O king, and, wisely pondering,
Traverse the paths obscure of puzzling speech, 10
Winding the clew where traces well defined
By a straight road through what is dark conduct.
I burst the rope which holds the runners back,
And enter on the course of mazy words,
Spurning the starting-line like racer fleet. 15

Now o'er the peak of Phegium the Dawn
Soared on the speedy wings of Pegasus ;

Konze, and others explain κελαινός as = *horrendus, furiosus* in vv. 7, 325, 471, 1169 (but cf. Soph. *Aj.* 231, etc.), 1188 (but cf. *Od.* 10. 525, etc.), 1256, 1425.

11. The reference is to the story of Theseus escaping from the Cretan labyrinth by winding in the thread given to him by Ariadne; cf. *Ov. Her.* 10. 104, *fila per adductas saepe recepta manus*.

13. I follow the explanation given by Gardiner (*Gr. Athl. Festivals*, p. 277), "bursting through the balbis rope."

16. Phegium was a mountain in Aethiopia.

17. Eos received from Zeus the winged horse Pegasus when he had thrown off his rider Bellerophon.

Τιθωνὸν ἐν κοίταισι τῆς Κέρνης πέλας
 λιποῦσα, τὸν σὸν ἀμφιμήτριον κάσιν.
 οἱ δ' οὔσα γρώνης εὐγάληνα χερμάδος 20
 ναῦται λίαζον καπὸ γῆς ἐσχάζοσαν
 ὕσπληγγας. αἱ δὲ παρθενοκτόνον Θέτιν
 ἰουλόπεζοι θεῖνον εὐῶπες σπάθαις
 πελαργοχρῶτες, αἱ Φαλακραῖαι κόραι,
 ὑπὲρ Καλυδνῶν λευκὰ φαίνουσαι πτίλα, 25
 ἄφλαστα, καὶ φώσσωνας ὠργυιωμένους
 ἀπαρκτίαις πρηστῆρος αἶθωνος πνοαῖς.
 ἡ δ' ἔνθεον σχάσασα βακχεῖον στόμα
 Ἄτης ἀπ' ἄκρων βουπλανοκτίστων λόφων
 τοιῶνδ' ἀπ' ἀρχῆς ἤρχ' Ἀλεξάνδρα λόγων· 30

Αἰαῖ, τάλαινα θηλαμῶν κεκαυμένη,
 καὶ πρόσθε μὲν πεύκαισιν οὐλαμηφόροις
 τριεσπέρου λέοντος, ὃν ποτε γνάθοις
 Τρίτωνος ἡμάλαψε κάρχαρος κύων.
 ἔμπνους δὲ δαιτρὸς ἡπάτων φλοιδούμενος 35
 τινθῶ λέβητος ἀφλόγοις ἐπ' ἐσχάραις

18. Cerne was an island off the W. coast of Africa.

19. Tithonus, husband of Eos, was son of Laomedon and Rhoeo; Priam was son of Laomedon and Leucippe.

20. The ships of Paris were leaving the Troad for Greece in fair weather.

21. ἐσχάζοσαν = ἔσχαζον, cf. πέφρικαν = πεφρίκασι, 252 *infr.* These forms are said by the Schol. to belong to the Chalcidian and Eretrian dialect.

22. Helle was drowned in the Hellespont while she was being borne along with Phrixus to Colchis by the ram with the golden fleece.

24. Phalacra was a peak of Mt. Ida from which the timber for the Trojan ships was got.

25. The Calydnæ were islets off Troy near Tenedos (v. 347). It is doubtful whether πτίλα (lit. "wings") means "oars" (cf. *Od.* 11. 125) or "sails."

29. When Ate was hurled from heaven by Zeus (*Il.* 19. 126 sqq.)

Tithonus on his couch near Cerne's isle
 She left, thy brother from another's womb.
 The peaceful cables from the hollowed stone 20
 The crews were coiling, loosing from the land
 Stern-hawsers ; and the sea where Helle sank
 Was smitten with the plashing blades of oars
 By many-footed, shapely, stork-hued ships,
 Phalacra-born ; past the Calydnae showed 25
 Their flashing oars, poop-ornaments, and sails
 That bellied to the north-wind's fiery blast.
 Then heaven-inspired she loosed her frenzied tongue
 On Ate's hill, where once a roaming cow
 Marked out a site, and thus Cassandra spake :— 30

Woe ! luckless town, my nurse, already once
 Fired by the foemen from the fleet of one
 Begotten in three nights, that lion whom
 The jaws of Triton's sharp-fanged hound consumed :
 Living he carved its vitals, but, being burnt 35
 By steam from cauldron on a fireless hearth,

she fell on a hill in Phrygia. Ilus was bidden by oracle to found a city where the cow, which had been given him by the Phrygian king as a prize for wrestling, should lead him. The cow lay down at the foot of Ate's hill, and Ilium was built there.

30. Ἀλεξάνδρα : see on 1128 *infr.*

33. Heracles was begotten by Zeus from Alcmene, wife of Amphitryon.

34. The sea-monster (here called "Triton's hound" as coming from the depths of the sea) was sent by Poseidon to ravage Troy when Laomedon had cheated him of his reward for building the walls of the city. Laomedon exposed his daughter Hesione to be devoured by the monster, and promised his immortal steeds to whoever should slay it. Heracles slew it by passing alive into its belly and cutting through its entrails. Laomedon defrauded him by giving him only mortal steeds, and Heracles sacked Troy as vengeance.

36. The intense heat of the monster's maw made Heracles' hair drop off.

σμήριγγας ἐστάλαξε κωδείας πέδῳ,
 ὁ τεκνοραίστης, λυμεῶν ἐμῆς πάτρας,
 ὁ δευτέραν τεκοῦσαν ἄτρωτον βαρεῖ
 τύψας ἀτράκτῳ στέρνον, ἔν τ' αὐλῷ μέσῳ 40
 πατρὸς παλαιστοῦ χερσὶν ὀχμάσας δέμας,
 Κρόνου παρ' αἰπὺν ὄχθον, ἔνθα γηγενοῦς
 ἵππων ταρακτῆς ἐστὶν Ἰσχένου τάφος,
 ὁ τὴν θαλάσσης Αὐσονίτιδος μυχοῦς
 στενοῦς ὀπιπεύουσαν ἀγρίαν κύνα 45
 κτανῶν ὑπὲρ σπήλυγγος ἰχθυωμένην,
 ταυροσφάγον λέαιναν, ἣν αὖθις πατὴρ
 σάρκας καταίθων λοφνίσιν δωμήσατο,
 Λέπτυνιν οὐ τρέμουσαν, οὐδαίαν θεόν·
 ἐξηνάριξεν ὃν ποτ' ἀξίφῳ δόλῳ 50
 νέκυς, τὸν Ἄϊδην δεξιούμενον πάλαι.
 λεύσσω σε, τλῆμον, δεύτερον πυρουμένην,
 ταῖς τ' Αἰακείοις χερσί, τοῖς τε Ταντάλου

38. Heracles, when stricken by madness, slew the children whom Megara bore to him; cf. Eurip. *Herc. Fur.*

39. Hera, as wife of Zeus who was father of Heracles by Alcmene, was second mother or step-mother to Heracles. She was also said to have suckled him as an infant (v. 1328). The gods were accounted wound-proof; cf. Pind. *Isth.* 3. 18, ἄτρωτοι . . . παῖδες θεῶν. The wounding of Hera by Heracles is told of in *Il.* 5. 392 sqq.

41. Zeus and Heracles were the first wrestlers at Olympia (αὐλός = running-track, cf. δίαυλος). Another legend was that Zeus wrestled with Cronos for the possession of Olympia. The hill of Cronos lay to the north of the Olympian plain.

43. The giant Ischenus was son of Hermes. He sacrificed himself as the victim demanded by oracles to stay a famine. Offerings were made to him at the Olympic Games on a kind of circular altar called Ταράξιππος because horses shied at it and chariots were upset.

44. The Straits of Messina were the home of Scylla; cf. *Od.* 12. 85 sqq., where her name is connected with σκύλαξ, and she is represented as having twelve feet and six long necks each with a head containing three rows of teeth, the heads rising above the cave in the depths of

Dropped to the ground the bristles from his head,
 That child-destroyer, ruin of my land.
 His second mother, though immune from wounds,
 His shaft smote on the breast, and in the ring 40
 He stoutly gripped his father's wrestling form
 By Cronos' lofty hill, where lies the tomb
 Of earth-born Ischenus, that frightens steeds.
 He slew the savage hound who closely watched
 The narrow straits of the Ausonian sea, 45
 And fished above the cave; the lioness,
 The steer-devourer, whom again her sire
 Burning her flesh with torches did remake;
 Nought now she fears Leptynis, queen below.
 Him the dead slew by swordless guile alone, 50
 Though he had worsted Hades' self of yore.
 I see thee, woeful town, again in flames,
 Due to an Aeacid's destructive hands,

which she was plunged from the waist downwards. See also on 650
 infr.

46. *ἰχθυωμένην*: cf. *ἰχθυάα*, *Od.* 12. 95.

47. Scylla robbed Heracles of the oxen of Geryon and was slain by him (v. 651). Her father, the sea-god Phorcys, restored her to life by burning her flesh.

49. By *Λέπτυνιν* is meant Persephone (*τὴν λεπτύνουσαν τὰ σώματα τῶν ἀποθανόντων*, Schol.).

50. The centaur Nessus, who was slain by Heracles for offering violence to Deianeira, charged Deianeira with his dying breath to cherish his blood as a love-philtre. This was used on Heracles with fatal results (v. Soph. *Tr.* 555 sqq.).

51. *δεξιούμενον* (= *χειρῶσάμενον*) refers to the wounding of Hades by Heracles in the battle of Pylus (*Il.* 5. 395 sqq.).

52. Cassandra prophesies the second destruction of Troy. Three things were essential to compass its downfall: (1) the presence of a Greek warrior descended from Aeacus, (2) the bones of Pelops, (3) the bow of Heracles.

53. The Aeacid is Neoptolemus, son of Achilles and great-grandson of Aeacus.

Λέτριναν οἰκουροῦσι λειψάνοις πυρὸς
 παιδὸς καταβρωθέντος αἰθάλω δέμας, 55
 τοῖς Τευταρείοις βουκόλου πτερώμασι
 τὰ πάντα πρὸς φῶς ἢ βαρύζηλος δάμαρ
 στείλασα κοῦρον τὸν κατήγορον χθονὸς
 ἄξει, πατρὸς μομφαῖσιν ἡγριωμένη,
 λέκτρων θ' ἑκατι τῶν τ' ἐπεισάκτων γάμων. 60
 αὐτὴ δὲ φαρμακουργός, οὐκ ἰάσιμον
 ἔλκος δρακοῦσα τοῦ ξυνευνέτου λυγρόν,
 Γιγαντοραίστοις ἄρδισιν τετρωμένου
 πρὸς ἀνθοπλίτου, ξυνὸν ὀγχήσει μόρον,
 πύργων ἀπ' ἄκρων πρὸς νεόδμητον νέκυν 65
 ῥοιζηδὸν ἐκβράσασα κύμβαχον δέμας·
 πόθῳ δὲ τοῦ θανόντος ἡγκιστρωμένη,
 ψυχὴν περισπαίρουσι φυσήσει νεκρῷ.
 Στένω, στένω σε διςσὰ καὶ τριπλᾶ, δορὸς
 αὖθις πρὸς ἀλκὴν καὶ διαρπαγὰς δόμων 70
 καὶ πῦρ ἐναυγάξουσιν αἰστωτήριον.
 στένω σε, πάτρα, καὶ τάφους Ἀτλαντίδος
 δύπτου κέλωρος, ὅς ποτ' ἐν ῥαπτῷ κύτει,

54. The bones of Pelops were kept after his death at Letrina, a city in Elis near Olympia.

55. καταβρωθέντος: Tantalus, father of Pelops, boiled the flesh of his young son and set it before the gods at a banquet. Demeter alone ate of it, consuming the shoulder. Pelops was restored to life by Hermes, and Demeter replaced his shoulder with one of ivory.

56. Teutarus was a Scythian herdsman, in the service of Amphytrion, who taught Heracles the use of the bow and gave to him his own bow. The asyndeton in this line is very harsh, and Holzinger suggests that the original order may have been 52-56-53-55-54. Scheer boldly reads τοῖς τ' Εὐταρείοις, assuming that the herdsman's name was Eutarus.

57. The ruin of Troy shall be brought to pass by the jealousy of Oenone, wife of Paris, who, incensed by his union with Helen and by the taunts of her own father Cebren, sent her son Corythus to act as guide to the attacking Greeks.

The ashes in Letrina kept of him
 Whom Tantalus begot and fire devoured, 55
 And to the shafts of Teutarus the herd.
 All this the jealous wife shall bring to light,
 Who sends her son forth to betray his land,
 Infuriated by her sire's rebuke
 And by the marriage with a foreign bride. 60
 Yet she, well versed in healing, when she sees
 Her husband's grievous wound incurable,
 Dealt by a foeman with the arrow-heads
 Which slew the Giants, shall his death-doom share,
 As from the lofty towers she casts herself 65
 In headlong whirl upon the new-slain corpse.
 She, drawn by eager longing for the dead,
 Shall breathe her life forth on his quivering form.
 I moan, I moan for thee, yea twice and thrice,
 My town, which seest again the might of arms 70
 With pillaged homes and devastating fire.
 I moan for thee, my country, and the tomb
 Of him, Electra's son, the diver who

61. Oenone had told Paris to come to her if he were wounded. When wounded by Philoctetes he came to her on Mount Ida, but in her wrath against Helen she refused to cure him. Paris was carried back to Troy, but died on the way. Oenone repented too late, and sought to overtake him; but when she reached him she found him dead. Some say she hanged herself. Tennyson makes her throw herself on his pyre.

63. Philoctetes wounded Paris with the bow of Heracles, who had aided Zeus and the other gods in their fight against the Giants.

72. Dardanus was son of Zeus and Electra, daughter of Atlas. When Samothrace was overwhelmed by the deluge in the days of Deucalion, he escaped to Mount Ida on a raft of inflated skins with a bladder or wine-skin tied round his body. His tomb was a landmark at Troy.

ὅπουῖα πορκὸς Ἰστριεὺς τετρασκελῆς,
 ἀσκῶ μονήρης ἀμφελυτρώσας δέμας, 75
 ῥειθυμνιάτης κέπφος ὥς ἐνήζατο,
 Ζήρυνθον ἄντρον τῆς κυνοσφαγοῦς θεᾶς
 λιπῶν, ἐρυμνὸν κτίσμα Κυρβάντων Σάον
 ὅτ' ἡμάθυνε πᾶσαν ὀμβρήσας χθόνα
 Ζηνὸς καχλάζων νασμός. οἱ δὲ πρὸς πέδῳ 80
 πύργοι κατηρεῖποντο, τοὶ δὲ λοισθίαν
 νήχοντο μοῖραν προὔμμάτων δεδορκότες.
 φηγὸν δέ, καὶ δρύκαρπα, καὶ γλυκὺν βότρυν
 φάλλαι τε καὶ δελφῖνες, αἱ τ' ἐπ' ἀρσένων
 φέρβοντο φῶκαι λέκτρα θουρῶσαι βροτῶν. 85
 Δεύσσω θεόντα γρυνὸν ἐπτερωμένον
 τρήρωνος εἰς ἄρπαγμα Πεφναίας κυνός,
 ἣν τόργος ὑγρόφοιτος ἐκλοχεύεται,
 κελυφάνου στρόβιλον ὠστρακωμένην.
 Καὶ δὴ σε ναύτην Ἀχερουσία τρίβος 90
 καταιβάτις πύγαργον, οὐ πατρὸς κόπρους

74. πορκός is usually explained as a boar (Lat *porcus*), but Holzinger seems right in taking it of a wicker fishing-weel, supported on four stakes, used near the Danube's mouth. Dardanus, with the bladder on his body and his arms and legs free, roughly resembled this.

76. Rheithymna was a town in Crete, apparently a haunt of birds.

77. The Zerynthian cave was on the N. of the island of Samothrace. There was another Zerynthus on the coast of Thrace. Dogs were sacrificed to Hecate.

78. Σάος or Σάμος was a name not only of Samothrace, but also of the old walled town at the northern point of the island. Most Edd. take Σάον in app. with Ζήρ. ἄντρον, but Holzinger rightly governs Σάον by ἡμάθυνε; for the order of words cf. 538. The flood submerged even Saus with its Cyclopean walls and towers. The Corybantes, like the Cabeiri, were δαίμονες inhabiting Samothrace.

85. An instance of this peculiarity of the female seal is given in Aelian, *H.A.* 4. 56.

86. The "firebrand" is Paris, whose ships' oars or sails are likened to wings (cf. 25 n.). Before the birth of Paris his mother Hecuba dreamt that she bore a firebrand which consumed the city of Troy.

On well-stitched raft, like Istrian four-staked weel,
 His body girt with wine-skin, all alone 75
 Swam forth as a Rheithymnian coot and left
 Zerynthus, the dog-slaying goddess' cave,
 What time the rattling rain of Zeus destroyed
 Saus, the strong-built Corybantian fort,
 In streaming floods submerging all the earth. 80
 Towers to the ground fell crashing, and the men
 Were swimming with their fate before their eyes ;
 While acorns, tree fruits, and the luscious grape
 Became the food of dolphins and of whales
 And seals who lust for human intercourse. 85

I see that wingèd firebrand speeding forth
 To seize the lewd Pephnaean hound as prey,
 The dove which the wild water-fowl did breed
 Encased within an eggshell's covering round.

And lo ! thou lily-livered sailor, thee 90
 That path which leads to Hades shall receive,

87. The reference is to the rape of Helen. Pephnus was a haven on the W. coast of Laconia, and there was also an islet of the same name. It was the birthplace of her brothers, the Dioscuri, and so Helen may have been supposed to have been born there.

88. There were two legends about the birth of Helen :—(1) Zeus took the form of a swan, and Leda brought forth an egg from which Helen was born ; (2) Helen was the daughter of Nemesis, who unsuccessfully took the form of a bird to escape from Zeus, and produced the egg containing Helen. As *τόργος* properly means a kite or vulture (cf. 357, 1080), and would forcibly describe the passionate amours of Zeus, it may be the former of these two legends which Lycophron is following, in spite of the difficulty of taking *ἐκλοχέυεται* of the male (in 468 *infr.* it is used of the female). In 143 *infr.* Lycophron indirectly mentions Leda as mother of Helen.

90. At Taenarum in Laconia, to which Paris sailed, there was supposed to be an entrance to the underworld. In another sense his voyage to Greece was the road of death for him, as Helen led to his destruction.

στείβοντα ῥακτῶν βουστάθμων, ξενώσεται,
 ὥς πρόσθε κάλλους τὸν θυωρίτην τριπλαῖς.
 ἀλλ' ὀστρίμων μὲν ἀντί, Γαμφηλὰς ὄνου
 καὶ Λᾶν περήσεις, ἀντὶ δ' εὐχίλου κάπης 95
 καὶ μηλιαυθμῶν ἡδὲ χερσαίας πλάτης,
 τράμπις σ' ὀχήσει καὶ Φερέκλειοι πόδες
 δισσὰς σαλάμβας καπὶ Γυθείου πλάκας,
 ἐν αἷσι πρὸς κύνουρα καμπύλους σχάσας
 πεύκης ὀδόντας, ἔκτορας πλημμυρίδος, 100
 σκαρθμῶν ἰαύσεις εἰναφώσσωνα στόλον.
 καὶ τὴν ἄνυμφον πόρτιν ἀρπάσας λύκος,
 δυοῖν πελειαῖν ὠρφανισμένην γονῆς,
 καὶ δευτέραν εἰς ἄρκυν ὀθνείων βρόχων
 ληϊτὶν ἐμπαίσασαν ἰξευτοῦ πτερῶ, 105
 Θύσαισιν ἄρμοϊ μηλάτων ἀπάργματα
 φλέγουσαν ἐν κρόκαισι καὶ Βύνη θεᾶ,
 θρέξεις ὑπὲρ Σκάνδειαν Αἰγίλου τ' ἄκραν,
 αἶθων ἐπακτῆρ καγχαλῶν ἀγρεύματι.
 νήσῳ δ' ἐνὶ δράκοντος ἐκχέας πόθον, 110

92. Priam ordered the infant Paris to be exposed by a shepherd on Mount Ida. The shepherd returning five days later found that the boy had been suckled by a bear, and then brought him up to be a shepherd.

93. The famous judgment of Paris, then a shepherd on Mount Ida, between the rival claims of Hera, Athene, and Aphrodite to be considered the most beautiful. He decided in favour of Aphrodite.

94. Onugnathos (ὄνου γνάθος) was an island S. of Laconia. Las was a town on the W. of the Laconian gulf.

96. The Schol. gives two explanations of χερσαία πλάτη: (1) καλαῦροψ, a shepherd's staff or crook (cf. *Il.* 23. 845); (2) πτύον, a winnowing-fan.

97. Phereclus was the builder of the ships of Paris.

98. Gyttheium was the port of Sparta on the Laconian gulf. The two "openings" are the two ends of the channel between Gyttheium and the little island of Cranæ, distant about 100 yards from it. σαλάμβη meant a venthole, chimney, door, window, etc. πλάκες is used here of smooth waters.

Not treading now thy father's rough foul byres,
 As once when judge of beauty for the Three.
 Leaving the cow-sheds thou shalt cross unto
 The Ass's Jaw and Las; forsaking now 95
 The manger-grass, the pens, and shepherd's crook
 A ship shall bear thee with Phereclus' oars
 To the twin openings and Gytheium's calm;
 Wherein, when thou hast dropped upon the rocks
 The barque's curved fangs which check the flood-
 tide's might, 100
 Nine tossing sail-craft shalt thou bring to rest.
 Then wolf-like seizing thy unwedded bride,
 Bereft of daughters twain, those gentle doves,
 And in the meshes of a stranger's net
 Ensnared again by trapper's feathered wiles, 105
 Who but now on the beach a sacrifice
 Of sheep to Ino and the Nymphs did burn,
 Beyond Scandeia and high Aegilum
 Thou'lt speed, wild hunter, glorying in thy spoil.
 On Dragon's isle when thou hast slaked thy lust 110

102. Helen, wedded to Menelaus, is called "unwedded" in relation to Paris. In her youth she had been carried off by Theseus (cf. 505). Her daughters were Iphigeneia (by Theseus) and Hermione; see on 851.

105. *πτερόν* is here used = Lat. *formido*, a line to which feathers were attached, serving as a means of frightening animals into the nets.

106. Helen was carried off by Paris while she was sacrificing to the Bacchant Nymphs (*Θῦσαι* = *Θυστάδες*, *Θυιάδες*) and Ino-Leucothea on the shore. Ino, the sea-goddess, was sister of Semele, mother of Bacchus; hence the association of her worship with that of Bacchus. The name *Βύνη* (cf. 757) was connected by the ancients with *βυθός*, the depths of the sea.

108. Scandeia was the harbour of the island of Cythera off Laconia. Aegilum is apparently the island of Aegila between Cythera and Crete. Some explain it as an unknown headland on the east of Laconia.

110. The isle referred to is that off Attica called *Ἑλένη*. It formed part of Acte (the old name of Attica), the realm of the autochthonous

Ἄκτῆς διμόρφου γηγενοῦς σκηπτουχίας,
τὴν δευτέραν ἔωλον οὐκ ὕψει Κύπριν,
ψυχρὸν παραγκάλισμα κάξ ὀνειράτων
κεναῖς ἀφάσσων ὠλέναισι δέμνια.

ὁ γάρ σε συλλέκτροιο Φλεγραίας πόσις 115

στυγνὸς Τορώνης, ᾧ γέλως ἀπέχθεται
καὶ δάκρυ, νῆις δ' ἐστὶ καὶ τητώμενος
ἀμφοῖν, ὃ Θρήκης ἔκ ποτ' εἰς ἐπακτίαν
Τρίτωνος ἐκβολαῖσιν ἡλοκισμένην

χέρσον περάσας, οὐχὶ ναυβάτη στόλῳ, 120

ἀλλ' ἀστίβητον οἶμον, οἷά τις σιφνεύς,
κευθμῶνος ἐν σήραγγι τετρήνας μυχοῦς,

νέρθεν θαλάσσης ἀτραποῦς διήνυσσε,

τέκνων ἀλύξας τὰς ξενοκτόνους πάλας,

καὶ πατρὶ πέμψας τὰς ἐπηκόους λιτάς, 125

στῆσαι παλίμπουν εἰς πάτραν, ὅθεν πλάνης

Παλληνίαν ἐπῆλθε γηγενῶν τροφόν—

κεῖνός σε, Γουνεὺς ὥσπερ, ἐργάτης δίκης,

τῆς θ' Ἡλίου θυγατρὸς Ἰχναίας βραβεύς,

ἐπεσβολήσας λυγρὰ νοσφιεῖ γάμων, 130

Erechtheus (or, perhaps, Cecrops), who was half-man, half-snake. In *Il.* 3. 445 Paris says that he had union with Helen *νήσῳ ἐν Κρανάη*. This *Κρανάη* is identified with the Attic *Ἑλένη* by Strabo (9. 399); for other views see Leaf's note. Tzetzes seems wrong in saying that Lycophron is speaking of Salamis.

112. Casaubon, on *Athen.* 3. 95 c, explains *ἔωλος ἡμέρα* as a name for the second day of the marriage festival (Lat. *repositia*), and so Holzinger and Ciaceri take *δευτέραν ἔωλον Κύπριν* (= *γάμον*) here. Paris had union with the real Helen once, and once only, on the Attic isle; from there he seems to have sailed to Egypt, where he lost her.

115. It was Proteus who took away from Paris the real Helen and substituted a wraith or phantom. Proteus was wedded to Torone when he came from Egypt to the Thracian Pallene (earlier called Phlegra). She bore him two sons, who compelled all strangers to wrestle with them and slew them. They themselves were slain by Heracles. Incensed at the conduct of his sons, Proteus obtained from

In Acte, realm of earth-born twy-formed king,
 Thou shalt not see the wedding's second day;
 Embracing a chill form, a dream-wrought wraith,
 When empty-armed thou feelest o'er the couch;
 For the grim spouse of the Phlegræan wife 115
 Torone, he who shuns both tears and smiles,
 And knoweth nought of either, free therefrom,
 Who once from Thrace crossed over to the shore
 Which Triton's outlets plough with furrowing stream,
 Not journeying by ships which sail the deep, 120
 But by a trackless route, like to a mole,
 In hollow grotto burrowing the depths
 Beneath the ocean-bed did make his way,
 Escaping sons whose wrestling slew their guests,
 And sending prayers which reached his father's
 ears 125
 To place his feet on his homeland whence he
 Once to Pallene, nurse of giants, roamed,—
 He, like to Guneus, minister of right
 And judge of Themis, daughter of the Sun,
 With stern rebuke shall rob thee of thy mate 130

his father Poseidon the boon of returning to his home in Egypt through a cave made for the purpose under the sea. When he heard of the death of his sons he neither rejoiced (for they were his own offspring), nor grieved (for they deserved to die).

118. ὄ (= ὄς) Scheer : ὄ MSS.

119. Triton was an old name of the Nile.

127. Pallene was one of the districts where the Phlegræan plains, the scene of the famous conflict between the gods and giants, were localized by the ancients.

128. Guneus, according to the Schol., was an Arabian renowned for his justice whom Semiramis used as an arbitrator in a dispute between the Babylonians and Phoenicians.

129. Themis was called Ichnæa either from Ichnæa a city in Thessaly (or Macedonia), or from her tracking (ἰχνεύειν) the guilty.

λίπτοντα κάσσης ἐκβαλὼν πελειάδος.
 ὃς τοὺς Λύκου τε καὶ Χιμαιρέως τάφους
 χρησιμοῖσι κυδαίνοντας οὐκ αἰδούμενος,
 οὐδ' Ἀνθέως ἔρωτας, οὐδὲ τὸν ξένοις
 σύνδορπον Αἰγαίωνος ἀγνίτην πάγον, 135
 ἔτλης θεῶν ἀλοιτὸς ἐκβῆναι δίκην,
 λάξας τράπεζαν κἀνακυπώσας Θέμιν,
 ἄρκτου τιθήνης ἐκμεμαγμένος τρόπους.
 τοιγὰρ ψαλάξεις εἰς κενὸν νευρᾶς κτύπον,
 ἄσιτα κἀδώρητα φορμίζων μέλη, 140
 κλαίων δὲ πάτραν τὴν πρὶν ἠθαλωμένην
 ἔζη χεροῖν εἶδωλον ἠγκαλισμένος
 τῆς πενταλέκτρου θυιάδος Πλευρωνίας.
 γυιαὶ γὰρ εὐναστῆρας ἄμναμοι τριπλαῖς
 πῆναις κατεκλώσαντο δηναῖᾱς Ἀλός, 145
 νυμφεῖα πεντάγαμβρα δαίσασθαι γάμων.
 δοιὼ μὲν ἀρπακτῆρας αὐγάσαι λύκους
 πτηνοὺς τριόρχας αἰετοὺς ὀφθαλμίας,
 τὸν δ' ἐκ Πλυννοῦ τε κἀπὸ Καρικῶν ποτῶν

132. Lycus and Chimaereus, sons of Prometheus, were buried at Troy. When Sparta was suffering from famine, Apollo ordained that a Spartan must be sent to Troy to make offerings at their tombs. Menelaus was sent, and he became the guest of Priam and Paris.

134. Antheus, son of the Trojan Antenor, was beloved by Paris, and was accidentally killed by him while playing. Menelaus saved Paris from Antenor's wrath by bringing him back as his guest to Sparta.

135. Aegaeon was a name of Poseidon connected either with the Aegaeon sea, or with Aegae a town in Euboea (or Achaea), sacred to him. The reference is to the salt at the hospitable board of Menelaus. The epithet ἀγνίτης is explained by the Schol. as "purifying," "cleansing," comparing Eur. *I. T.* 1193, θάλαττα κλύζει πάντα τὰνθρώπων κακά. Others take it as "holy," "inviolable."

138. Paris was suckled by a bear; see 92 n.

139. Cf. *Il.* 3. 54; Hor. *C.* 1. 15. 14 (of Paris), grataque feminis Imbelli cithara carmina divides.

141. Troy was first sacked by Heracles; see 34 n.

And drive thee lusting from thy wanton dove,—
 Thee, who the mission sent by oracles
 To honour Lycus' and Chimaereus' tombs
 Didst not respect, nor Antheus' love, nor yet
 Poseidon's holy salt with strangers shared, 135
 But daredst sinning to transgress heaven's laws,
 Spurning the table and subverting Right,
 Showing the temper of thy nurse the bear.
 So thou shalt twang upon thy lyre in vain,
 Playing thy hungry unrewarded strains, 140
 And to thy country, once in ashes laid,
 Weeping thou shalt return, within thy arms
 A phantom, Pleuron's maenad five times wed.
 For the lame daughters of the agèd Sea
 With their three spindles span this thread of fate 145
 That with five lords she should share bridal feasts.
 Two shall she see resembling ravening wolves
 Or pinioned eagles, lustful, keen of sight ;
 The third, from Plynus and from Carian streams

142. For εἰδωλον see 115 n.

143. Helen's mother Leda was granddaughter or great-granddaughter of Pleuron. As a Bacchant, Helen sacrificed to the Bacchant Nymphs; see 106 n. The five lovers of Helen were Theseus, Menelaus, Paris, Deiphobus, Achilles.

144. The three Fates (Clotho, Lachesis, Atropos) are here daughters of Tethys; in Hes. *Theog.* 905, 217, daughters of Zeus and Themis or of Nyx. Their lameness may mark the inequalities and the slow march of destiny. For the spinning of destiny cf. *Od.* 7, 197, etc.

147. δοιῶ: Theseus and Paris.

149. Menelaus was descended from Atlas (Atlas, Sterope, Oenomaus, Hippodameia, Pelops, Atreus, Menelaus). Plynus, a Libyan port, was the birthplace of Atlas. Menelaus was also descended from Minos (Minos, Catreus, Aerope, Menelaus), and "Carian streams" probably refers to the dominion of Minos, king of Crete, over Caria, though Holzinger explains it of a river flowing by the Καρικὸν τεῖχος in W. Libya.

βλαστόντα ρίζης ἡμικρῆτα βαρβάρου, 150
 Ἐπειόν, οὐκ Ἀργεῖον ἀκραιφνῇ γοναῖς.
 οὗ πάππον ἐν γαμφαῖσιν Ἐνναία ποτὲ
 Ἐρκυνν' Ἐρινὺς Θουρία Ξιφηφόρος
 ἄσαρκα μιστύλας' ἐτύμβευσεν φάρω,
 τὸν ὠλενίτην χόνδρον ἐνδατουμένη. 155
 ὃν δὴ δῖς ἡβήσαντα, καὶ βαρὺν πόθον
 φυγόντα Ναυμέδοντος ἀρπακτῆριον,
 ἔστειλ' Ἐρεχθεὺς εἰς Λετριναίους γύας
 λευρὰν ἀλετρεύσοντα Μόλπιδος πέτραν,
 τοῦ Ζηνὶ δαιτρευθέντος Ὀμβρίῳ δέμας, 160
 γαμβροκτόνον ῥαίσοντα πενθεροφθόροις
 βουλαῖς ἀνάγνοις, ἃς ὁ Καδμίλου γόνος
 ἤρτυσε. τὸν δὲ λοῖσθον ἐκπιὼν σκύφον
 φερωνύμους ἔδυψε Νηρέως τάφους,
 πανώλεθρον κηλῖδα θούξας γένει, 165
 ὃ τὴν πόδαργον Ψύλλαν ἡνιοστροφῶν,
 καὶ τὴν ὀπλαῖς Ἀρπινναν Ἀρπυίαις ἴσῃν.
 τὸν δ' αὖ τέταρτον αὐθόμαιμον ὄψεται

150. βαρβάρου is Wilamowitz' correction of βάρβαρον.

151. Hippodameia, the grandmother of Menelaus, came from Elis, the land of the Epeians.

152. At Enna in Sicily Demeter lost her daughter Persephone. Distracted by grief she ate the shoulder of Pelops (see 55 n.). She was called Hercynna from her temple in Boeotia dedicated to her by Hercynna, a playmate of Persephone. The Argives worshipped her as Erinys. The title Θουρία was due to her mad grief for the loss of Persephone; Ciaceri connects the title with her worship at Thurii in Magna Graecia. She was represented by the Bocotians with a sword in her hand.

156. Zeus, by the agency of Hermes, restored Pelops to his youthful form (55 n.).

157. Ναυμέδων = Poseidon, the god of sailors; cf. ποντομέδων, Aesch. 77. 122. For his love for Pelops see Pind. *Ol.* 1. 41 sqq.

158. Zeus is called Erechtheus again in 431 *infr.* Poseidon also bore the name, and some so explain it here. For Letrina see 54 n.

159. Molpis was a hero of Elis honoured with a statue and temple

Who sprang, half-Cretan of barbarian stock, 150
 Epeian, not pure Argive by descent,
 Whose grandsire's flesh Ennaea—also called
 Hercynna, Fury, Frenzied, Sword-in-hand—
 Tore with her jaws and buried in her throat,
 As she devoured his shoulder's cartilage. 155
 Twice bloomed he as a youth, and when he fled
 The passionate advance of Naumedon,
 Erechtheus sent him to Letrina's plains
 To wear to smoothness with his wheels the stone
 Of Molpis, offering to the God of Rain, 160
 And slay his love's sire (who had done to death
 His daughter's wooers) through foul plot devised
 By Hermes' son, who forthwith drank his last
 And sank into the sea-grave called from him.
 On Pelops' race a fatal blight invoked 165
 He who had driven Psylla, speedy mare,
 And fleet Harpinna like the Harpies swift.
 The fourth she shall behold own brother is

for sacrificing himself to deliver Elis from drought. The Schol. says that by *Μολπίδος πέτραν* is meant Elis, i.e. the land through which Pelops and Oenomaus raced, grinding smooth with the horses and wheels of their swift chariots the stony surface.

161. Oenomaus promised his daughter Hippodameia to the suitor who should defeat him in a chariot-race. The unsuccessful suitors were slain by him. Pelops, aided by the treachery of Myrtilus, the charioteer of Oenomaus, who tampered with his master's wheels, won Hippodameia. Oenomaus was killed when his chariot was upset. Myrtilus, who was himself in love with Hippodameia, was hurled by Pelops into the sea, called afterwards the Myrtoan sea.

162. Cadmilus (cf. Cadmus, 219 *infr.*) was a title of Hermes in the mysteries of Samothrace. He was father of Myrtilus.

163. Myrtilus drank his last gulp of sea-water before he sank.

165. The house of Pelops was haunted by the curse of the dying Myrtilus. Psylla and Harpinna were the steeds of Oenomaus.

168. The fourth husband of Helen is Deiphobus. His brother, the *κίρρος*, may be either Hector or, more probably, Paris (cf. 148).

κίρκου καταρρακτῆρος, ὃν τε συγγόνων
 τὰ δευτερεῖα τῆς δαῖσφάλτου πάλης 170
 λαβόντα κηρύξουσιν. ἐν δὲ δεμνίοις
 τὸν ἐξ ὀνείρων πέμπτον ἐστροβημένον
 εἰδωλοπλάστῳ προσκαταξανεῖ ῥέθει,
 τὸν μελλόννυμφον εὐνέτην Κυταϊκῆς
 τῆς ξεινοβάκχης, ὃν ποτ' Οἰνώνης φυγάς, 175
 μύρμων τὸν ἐξάπεζον ἀνδρώσας στρατόν,
 Πελασγικὸν Τυφῶνα γεννᾶται πατήρ,
 ἀφ' ἐπὶ τὰ παίδων φεψάλῳ σποδουμένων,
 μοῦνον φλέγουσαν ἐξαλύξαντα σποδόν.
 χῶ μὲν παλιμπόρευτον ἵξεται τρίβον, 180
 σφῆκας δαφεινοὺς χηραμῶν ἀνειρύσας,
 ὅποια κοῦρος δῶμα κινήσας καπνῶ
 οἱ δ' αὖ προγεννήτειραν οὐλαμwnύμου
 βύκταισι χερνίψαντες ὠμησταὶ πόριν,
 τοῦ Σκυρίου δράκοντος ἔντοκον λεχώ, 185
 ἣν ὁ ξύνευνος Σαλμυδεσίας ἀλὸς

170. After the death of Paris, Priam promised Helen to whichever of his sons proved himself most valiant, and she was given to Deiphobus, who ranked second to Hector, Hector being already dead.

172. Lycophron describes Achilles as having converse with Helen only in dreams. Another legend spoke of them as living together in the island of Leuce (188n., cf. Paus. 3. 19, 11).

174. Medea, who madly loved Jason, was wedded to Achilles in the Elysian Fields. Cytaea was a city of Colchis where Medea's father, Aeetes, was king.

176. Peleus, father of Achilles, had to flee from Aegina (earlier called Oenone) for slaying his brother Phocus. When he escaped to Thessaly, he changed, with the help of Zeus, ants (μύρμοι, μύρμηκες) into the folk called Myrmidons. The usual legend was that Aeacus, father of Peleus, peopled Aegina by turning ants into men.

177. Achilles is called "Typhon" on account of his stature and strength, and "Pelasgian" from having been born in Pelasgiotis in Thessaly.

178. Thetis held in the flames the sons born to her from Peleus in order to burn away their mortal parts. Six sons perished in this way. Peleus snatched away Achilles and gave him to Cheiron to rear.

Of swooping hawk ; him of his brethren all
 They shall proclaim as taking second prize 170
 In the man-slaying conflict. Last, the fifth
 Tossing in dreams upon his restless couch
 Her phantom beauty shall make waste away,
 The destined husband of the Colchian
 Who madly loved the stranger ; him begot 175
 Oenone's exile, who changed into men
 Six-footed swarming ants, to be a true
 Pelasgian giant ; he, of seven babes
 Flame-proved, alone escaped the glowing ash.
 Now Paris shall return on homeward course 180
 Drawing bloodthirsty wasps out of their clefts,
 Like to a boy who stirs a nest with smoke ;
 The savage Greeks to stay the winds shall slay
 The girl who bare a son from battle named,
 Bringing the snake of Scyros to his birth, 185
 The murderess of Hellenes, whom her spouse

181. The "wasps" are the avenging Greeks ; cf. *Il.* 16. 259 sqq. Supply ἵξονται in v. 183 with οἱ δ' αὖ (= σφῆκες = Ἀχαιοί).

183. The Greeks assembled their fleet at Aulis, and, being detained there by the winds which were contrary, determined to sacrifice Iphigeneia to appease Artemis. The οὐλαμώνυμος is Neoptolemus. According to the usual legend he was the son of Achilles and Deidameia, daughter of Lyncædes, king of Scyros, an island in the Aegæan ; the tradition which Lycophron follows made him a son of Achilles and Iphigeneia, reared by Deidameia in Scyros. Iphigeneia was brought to Aulis under the pretext that she was to be married to Achilles, and Lycophron's version involves an actual union between them.

186. According to the *Cypria*, a cyclic poem, Artemis rescued Iphigeneia at Aulis by substituting a hind, and carried her off to the Tauric Chersonese, the modern Crimea. There Iphigeneia sacrificed to Artemis all strangers, especially Greeks (cf. Eur. *Iphig. Taur.*). Lycophron says here that Achilles went to Scythia to seek Iphigeneia, but could not find her. The Salmydesian sea was the W. part of the Euxine, here the Euxine generally.

ἐντὸς ματεύων Ἑλλάδος καρατόμον
 δαρὸν φαληριῶσαν οἰκήσει σπῖλον,
 Κέλτρου πρὸς ἐκβολαῖσι λιμναίων ποτῶν,
 ποθῶν δάμαρτα, τήν ποτ' ἐν σφαγαῖς κεμὰς 190
 λαιμὸν προθεῖσα φασγάνων ἐκ ρύσεται.

βαθὺς δ' ἔσω ῥηγμῖνος αὐδηθήσεται
 ἔρημος ἐν κρόκαισι νυμφίου δρόμος,
 στένοντος ἄτας καὶ κενὴν ναυκληρίαν
 καὶ τὴν ἄφαντον εἶδος ἡλλοιωμένην 195
 γραῖαν σφαγείων ἡδὲ χερνίβων πέλας
 "Αἶδου τε παφλάζοντος ἐκ βυθῶν φλογὶ
 κρατῆρος, ὃν μέλαινα ποιφύξει φθιτῶν
 σάρκας λεβητίζουσα δαιταλουργία.

Χῶ μὲν πατήσει χῶρον αἰάζων Σκύθην, 200
 εἰς πέντε που πλειῶνας ἱμεύων λέχους.
 οἱ δ' ἀμφὶ βωμὸν τοῦ προμάντιος Κρόνου
 σὺν μητρὶ τέκνων νηπίων κρεανόμου,
 ὄρκων τὸ δευτεροῦχον ἄρσαντες ζυγόν,

188. By the epithet φαληριῶσα Lyc. denotes Λευκή, an island opposite the mouth of the Danube, the modern *Fidonisi*.

189. If genuine, Κέλτρου is syncopated for Κελτικοῦ Ἰστροῦ, the Ister (Danube) descending from the land of the Celts. Holzinger reads Κελτοῦ = the Celtic river; Scheer Ἰστροῦ.

193. Ἀχιλλέως δρόμος was a name given to the island of Leuce (188 n.), e.g. in Eur. *I.T.* 436, and also to the long thin peninsula to the E. of the mouth of the Borysthenes (mod. Dnieper), now called the peninsula of Tendra.

196. Keeping the reading γραῖαν, the most probable meaning of those given by the Schol. is that Iphigeneia when carried off to Tauris was transformed into an old woman. Wilamowitz' correction Γραῖαν is accepted by Holzinger and Ciaceri. Γραῖα is fem. of Γραῖος, inhabitant of the city of Γραῖα (*Il.* 2. 498), an ancient city of Boeotia identified either with Tanagra or Oropus, and the adj. is here used for Boeotian in the special sense of *Aulidensis*. The transformation then, as Ciaceri says, is to be understood in a moral and not a material sense.

198. It is doubtful whether κρατῆρος is here used = λέβητος of an actual cauldron, placed over the flames issuing from the earth, in which

Within the Salmydesian sea shall seek ;
 Long time then shall he dwell on foam-white rock
 By marshy outlets of the Celter's stream.
 There sighs he for the wife, whom once the doe 190
 Yielding its throat shall rescue from the knife.
 And by the breakers the wide lonely course
 Upon the beach shall bear the bridegroom's name,
 Who mourns his fate and idle voyaging
 And his aged bride who vanished and now dwells, 195
 Transformed, 'mid bowls of blood and lustral fonts
 And cauldron seething with the flame sent up
 From Hades' depths, which the grim priestess blows
 Who cooks the flesh of dead men in her pot.

And he in grief shall tread the Scythian land 200
 For full five years in yearning for his love.
 They round the altar of that minister
 Of Cronos who devoured the bird and brood
 Shall yoke themselves afresh with binding oaths,

Iphigeneia boiled the flesh of the slain victims, or whether *Ἀΐδου κρατῆρ* means a fiery fissure in the earth into which she cast their bodies. Mueller and Scheer read *ἦν* for *ῥν*.

200. Achilles shall search in vain for Iphigeneia.

202. While the Greeks were sacrificing at Aulis, a serpent came out from under the altar, glided up a plane-tree near by, and devoured a sparrow with her eight nestlings. Calchas explained the portent to mean that the Greeks should besiege Troy for nine years (*Il.* 2. 305 sqq.). The difficulty is that Homer says that the serpent was sent by Zeus, not Cronos. It is impossible to take *Κρόνου* = *Κρονίδου* = *Διός*, as the Schol. suggests. Holzinger regards *Κρόνου* and *Χρόνου* as identical, and explains it of the duration of the war, but also suggests that in some other legend the serpent (which is a common revealer of the divine will in old myths) may have been represented as showing forth the purpose of Cronos. Ciaceri thinks that Cronos is mentioned merely as a cruel monster devouring his own young as the serpent devoured the young of the sparrow.

204. The first oath had been sworn by the Greeks to Tyndareus, father of Helen, that they would bring aid to the husband of Helen if she were carried off.

στερρὰν ἐνοπλίσουσιν ὠλέναις πλάτην, 205
 σωτῆρα Βάκχον τῶν πάροιθε πημάτων
 Σφάλτην ἀνευάζοντες, ᾧ ποτ' ἐν μυχοῖς
 Δελφινίου, παρ' ἄντρα Κερδῶου θεοῦ,
 Ταύρω κρυφαίας χέρνιβας κατάρξεται
 ὁ χιλίαρχος τοῦ πολιρραίστου στρατοῦ. 210
 ᾧ θυμάτων πρόσπαιον ἐκτίνων χάριν
 δαίμων Ἐνόρχης Φιγαλεὺς Φαυστήριος,
 λέοντα θοίνης, ἵχνος ἐμπλέξας λύγοις,
 σχήσει, τὸ μὴ πρόρριζον αἰστῶσαι στάχυν
 κείροντ' ὀδόντι καὶ λαφυστίαις γνάθοις. 215

Λεύσσω πάλαι δὴ σπεῖραν ὀλκαίων κακῶν
 σύρουσαν ἄλμῃ κᾶπιροιζοῦσαν πάτρα
 δεινὰς ἀπειλὰς καὶ πυριφλέκτους βλάβας.

Ὡς μή σε Κάδμος ὥφελ' ἐν περιρρύτῳ 220
 Ἴσση φυτεῦσαι δυσμενῶν ποδηγέτην,
 τέταρτον ἐξ Ἀτλαντος ἀθλίου σπόρον,
 τῶν αὐθομαίμων συγκατασκάπτῃν Πρύλιν,
 τόμουρε πρὸς τὰ λῶστα νημερτέστατε.
 μὴ δ' Αἰσακείων οὐμὸς ὥφελεν πατῆρ

206. This refers to the earlier unsuccessful expedition of the Greeks told of in the *Cypria*. By mistake they landed in Mysia, where the king, Telephus, inflicted loss on them and tried to slay Achilles, but Bacchus caused him to trip over a vine stem (hence the title Σφάλτης), and Achilles wounded him and enabled the Greeks to escape home.

208. The cave is the oracular cave at Delphi. Apollo was called Κερδῶος, as his oracles brought profit both to his shrine and to those who consulted him.

209. Bacchus was conceived as having the form of a bull in the orgiastic cults; cf. Eur. *Bacch.* 920.

210. χιλίαρχος = Agamemnon.

212. Ἐνόρχης was a title of Bacchus at Samos and Lesbos, prob. connected with ὄρχος (garden or vineyard); others derive it from ὄρχις (cf. τριόρχης, 148), or ὄρχησις, dancing. Bacchus was worshipped at Phigalia in Arcadia. His mysteries were celebrated at night by torch-light.

213. Telephus, by a confusion of metaphors, is represented both as a lion and as a boar laying waste a field of corn.

And take hard oars as weapons for their hands, 205
 Hymning as saviour from their former woes
 Bacchus, the Thrower ; unto him—the Steer—
 At shrine of Delphi's lord and at the cave
 Of the Gain-god the king of thousand ships,
 Town-sacking host, shall secret offerings pour. 210
 These gifts in fashion unforeseen requites
 The Tiller, the Phigalean, the Torch-god ;
 He checks the lion's feast, and binds its feet
 With tendrils that it cannot utterly
 Mow down the corn with teeth and greedy jaws. 215

For long I see a snake-like coil of ill
 Trailing across the sea and hissing forth
 Dread menace to my land and fiery bane.

O would that Hermes ne'er begat a son
 In sea-girt Issa to conduct our foes, 220
 Prylis, the fourth in ill-starred Atlas' line,
 Helping to ruin his own flesh and blood—
 Thou seer, unswerving guide to what is best !
 And would my sire had sundered not the rede

216. With prophetic vision Cassandra sees the Greek fleet sailing over the sea against Troy.

219. Issa was the old name of Lesbos. The nymph Issa bore to Hermes (here called Cadmus = Cadmilus, 162 supr.) a son Prylis. When the Greeks reached Lesbos, the seer Prylis foretold the taking of Troy by the wooden horse, and thus suggested that device to the Greeks.

221. The line of descent was—Atlas, Maia, Hermes, Prylis.

222. Prylis was related to the Trojans, for Dardanus was son of Electra, daughter of Atlas.

223. Prylis foretold what was best for the Greeks, not the Trojans.

224. Aesacus was a son of Priam and Arisbe. When Hecuba had her dream about bearing a firebrand (86 n.), he foretold that her offspring (Paris) should be the ruin of Troy, and advised that both mother and child should be slain. On the day on which Paris was born Cilla, wife of Thymoetes brother of Priam, bore a son Munippus as the fruit of an intrigue with Priam, and Priam, pretending to misunderstand Aesacus, put Cilla and Munippus to death.

χρησμῶν ἀπῶσαι νυκτίφοιτα δείματα, 225
 μιᾷ δὲ κρύψαι τοὺς διπλοῦς ὑπὲρ πάτρας
 μοίρα, τεφρώσας γυῖα Δημναίῳ πυρί,
 οὐκ ἂν τοσῶνδε κῦμ' ἐπέκλυσεν κακῶν.

Καὶ δὴ Παλαίμων δέρκεται βρεφοκτόνος
 ζέουσιν αἰθυΐαισι πλεκτανοστόλοις 230
 γραῖαν ξύνευνον Ὠγένου Τιτηνίδα.

Καὶ δὴ διπλᾷ σὺν πατρὶ ραίεται τέκνα,
 στερορῶ τυπέντι κλεῖδας εὐάρχῳ μύλῳ,
 τὰ πρόσθεν αὐλητῆρος ἐκπεφευγότα
 ψυδραῖσι φήμαις λαρνακοφθόρους ρίφας, 235
 ᾧ δὴ πιθήσας στυγνὸς ἄρταμος τέκνων,
 αἰθυιόθρεπτος πορκέων λιναγρέτης,
 κρηθμοῖσι καὶ ραιβοῖσι νηρίταις φίλος,
 χηλῷ κατεδρύφαξε διπτύχους γονάς.
 σὺν τοῖς δ' ὁ τλήμων, μητρὸς οὐ φράσας θεᾶς 240
 μνήμων ἐφετμάς, ἀλλὰ ληθάργῳ σφαλεῖς,
 πρηνὴς θανεῖται στέρνον οὐτασθεὶς ξίφει.

Καὶ δὴ στένει Μύρινα καὶ παράκτιοι
 ἵππων φριμαγμὸν ἥόνες δεδεγμένοι,

226. τοὺς διπλοῦς : Hecuba and Paris.

227. Lemnian fire was proverbially the fiercest, and Lemnos, the volcanic island, was sacred to Hephaestus.

229. Palaemon (Melicertes), son of Ino (Leucothea), was a sea-god to whom infants were sacrificed at Tenedos. He sees the Greek fleet approaching Tenedos.

231. Ὠγενος = Ὠκεανός. The Τιτανίδες, of whom Tethys was one, were the daughters of Οὐρανός and Γῆ.

232. Cynus, a Trojan, had two children, Tennes and Hemithea, by his first wife. His second wife tried to seduce Tennes, and, when she failed, she got Molpus, a flute-player, to accuse Tennes to Cynus of having offered violence to her. Cynus put Tennes and Hemithea into a chest and cast them into the sea. They were washed ashore on the island of Leucophrys, which took the name of Tenedos from Tennes. Cynus, when he learned the truth, slew his second wife, and went to join his children at Tenedos. When the Greeks arrived there, Achilles

Of Aesacus from boding night-sent dreams, 225
But had slain both by the same fate, to save
Our land, and burnt their limbs in Lemnos' flames!
Such waves of trouble had not surged o'er us.

Now sees Palaemon, who loves blood of babes,
How Tethys, aged wife of Oceanus, 230
Boils eddying with seagulls cordage-rigged.

And now two children with their father fall,
His shoulder stricken by a rugged stone,
Auspicious blow ; they had escaped before
When cast forth in an ark through lying tales 235
Of piper trusted by child-slaying sire.

He, whom the gulls fed and the fishers caught,
The friend of seaweeds and of spiral shells,
Within the chest once penned his offspring twain.
With them the wretch, who through forgetfulness 240
The goddess-mother's bidding failed to tell,
Pierced to the heart shall fall upon his face.

And now Myrina groans and our sea-banks
When they the snorting of the war-horse hear,

slew Cynus and Tennes, while Hemithea was swallowed up by the earth as she fled from the invaders.

233. *τυπέντι*, Scaliger; *τυπέντα*, MSS. The success in Tenedos was auspicious as marking the beginning of the Greek victory over the Trojans.

237. The infant Cynus, child of Poseidon and Calyce, was exposed by his mother on the shore, where he was fed by a sea-bird and found by fishermen, who were attracted by the swans around him ; hence his name *Κύνος*.

240. Mnemon had been sent by Thetis, mother of Achilles, to accompany Achilles and warn him against slaying any son of Apollo, as such an act was fated to bring about his death. Tennes, nominally son of Cynus, was in reality a son of Apollo, and when Achilles found that Mnemon had not warned him, he slew him also.

243. There was a mound at Troy marking the tomb of the Amazon Myrina ; cf. *Il.* 2. 811 sqq.

ὅταν Πελασγὸν ἄλμα λαιψηροῦ ποδὸς 245
εἰς θῖν' ἐρείσας λοισθίαν αἶθων λύκος,
κρηναῖον ἐξ ἄμμοιο ροιβδήσῃ γάνος,
πηγὰς ἀνοίξας τὰς πάλαι κεκρυμμένας.

Καὶ δὴ καταίθει γαῖαν ὀρχηστῆς Ἄρης,
στρόμβῳ τὸν αἵματηρὸν ἐξάρχων νόμον. 250
ἅπαντα δὲ χθὼν προὔμμάτων δηνουμένη
κεῖται, πέφρικαν δ', ὥστε λήιου, γύαι
λόγχαις ἀποστίλβοντες. οἴμωγὴ δέ μοι
ἐν ὥσὶ πύργων ἐξ ἄκρων ἰνδάλλεται,
πρὸς αἰθέρος κύρουσα νηνέμους ἔδρας, 255
γόῳ γυναικῶν καὶ καταρραγαῖς πέπλων,
ἄλλην ἐπ' ἄλλη συμφορὰν δεδεγμένων.

Ἐκεῖνό σ', ὦ τάλαινα καρδία, κακόν,
ἐκεῖνο δάψει πημάτων ὑπέρτατον,
εὔτ' ἂν λαβράζων περκνὸς αἰχμητῆς χάρων, 260
πτεροῖσι χέρσον αἰετὸς διαγράφων
ῥαιβοῖ τυπωτὴν τόρμαν ἀγκύλῃ βάσει,
κλάζων τ' ἄμικτον στόματι ριγίστην βοήν,
τὸν φίλτατόν σου τῶν ἀγαστόρων τρόφιν
Πτόφου τε πατρός, ἀρπάσας μετάρσιον, 265
ὄνυξι γαμφηλαῖσί θ' αἰμάσσων δέμας,
ἐγχωρα τίφῃ καὶ πέδον χραῖνῃ φόνῳ,

245. Achilles made a mighty leap from his ship to the shore, and a spring gushed forth where he lighted. Scheer reads *λοίσθιον*, i.e. Achilles was last to leap forth (cf. 279). For Pelasgian = Thessalian see 177 n.

249. For the dancing of Ares cf. Eur. *Phoen.* 1791.

252. *πέφρικαν*; see on 21 *supr.*

258. Cassandra bemoans the death of Hector. The pursuit of Hector by Achilles round the walls of Troy is described in 260–262; the combat between the two heroes in 263–266; the dragging of Hector's body tied to Achilles' chariot in 267–268 (Holzinger). In *Il.* 22.

What time the fiery wolf with nimble foot 245
To furthest dune leaps his Pelasgian leap ;
And from the sand sends gushing forth a fount,
Releasing streams that long had lain concealed.

And now in war-dance Ares fires our land,
Playing a bloody prelude on his shell ; 250
Before my eyes the whole soil wasted lies,
And, like a corn-field, every acre gleams
And bristles with the spear. The cries of woe
From turret-summits echo in my ears,
And to the windless tracts of ether reach ; 255
While women wail and rend their robes in grief
As one blow on another is their lot.

That one disaster, O my tortured heart,
Shall gnaw thee, that one woe surpassing woe,
When tempest-swift the warring eagle black 260
With flashing eye, whose pinions score the earth,
In winding tracks speeds circling round and round,
And with harsh cries which turn men cold with fear
Snatching thy dearest brother, the loved son
Of Ptoan Phoebus, bearing him aloft, 265
With bloody beak and talons mangling him,
Defiles his native plain and pools with gore,

138 sqq., Achilles pursuing Hector is compared to a falcon pursuing a dove.

262. *ῥαιβοῖ*, Scheer; *ῥαιβῶ*, MSS. Holzinger, keeping *ῥαιβῶ*, changes *ἀγκύλη* to *ἀγκύλλη* (from *ἀγκύλλω*); some verb is essential to the sentence.

263. The phrase *ἄμικτος* ("discordant") *βοή* is from Aesch. *Ag.* 321.

264. *σου* refers to *καρδία* (258).

265. According to Stesichorus, Ibycus, etc., Hector was a son of Apollo. On the hill Ptoon in Boeotia was a famous temple of Apollo. The Schol. says that Leto, when she was bringing forth Apollo, was frightened (*ἐπτοήθη*) by a boar.

λευρᾶς βοώτης γατομῶν δι' αὔλακος.
 λαβῶν δὲ ταύρου τοῦ πεφασμένου δάνος,
 σκεθρῷ ταλάντῳ τρυτάνης ἡρτημένον, 270
 αὔθις τὸν ἀντίποινον ἐγχέας ἴσον
 Πακτώλιον σταθμοῖσι τηλαυγῇ μύδρον,
 κρατῆρα Βάκχου δύσεται, κεκλαυσμένος
 νύμφαισιν, αἱ φίλαντο Βηφύρου γάνος,
 Δειβηθρίην θ' ὑπερθε Πιμπλείας σκοπὴν, 275
 ὁ νεκροπέρνας, ὃς προδειμαίνων πότμον,
 καὶ θῆλυν ἀμφὶ σῶμα τλήσεται πέπλον
 δῦναι, παρ' ἱστοῖς κερκίδος ψαύσας κρότων,
 καὶ λοῖσθος εἰς γῆν δυσμενῶν ῥῖψαι πόδα,
 τὸ σόν, ξύναιμε, κὰν ὑπνῷ πτήσσων δόρυ. 280
 ὦ δαῖμον, οἷον κίον' αἰστώσεις δόμων,
 ἔρεισμα πάτρας δυστυχοῦς ὑποσπάσας·
 οὐ μὴν ἀνατεί γ', οὐδ' ἄνευ μόχθων πικρῶν
 πένθους θ' ὁ ληστής Δωριεὺς γελαῖ στρατός,
 ἐπεγκαχάζων τοῦ δεδουπότος μόρω, 285
 ἀλλ' ἀμφὶ πρύμναις τὴν πανυστάτην δραμῶν
 πεύκαις βίου βαλβίδα συμφλεχθήσεται,
 καλῶν ἐπ' εὐχαῖς πλεῖστα Φύξιον Δία,

269. The ransoming of Hector's body from Achilles by Priam is described in *Il.* 22. 340, 349 sqq. ; 24. 232, etc.

271. Achilles, enamoured of Polyxena, promised her father Priam that he would ally himself with him if he got Polyxena in marriage. Priam consented, and a meeting was arranged in the temple of Apollo Thymbraeus, where Paris treacherously slew Achilles with his bow. The Trojans refused to give up his body till they got back the ransom paid for Hector.

272. The Pactolus was a Lydian river rich in gold-dust.

273. A golden urn was given to Thetis, mother of Achilles, by Bacchus. In it were placed the ashes of Achilles and Patroclus; cf. *Od.* 24. 71-79.

274. The mourning of the Muses for Achilles is mentioned in *Od.* 24. 60. The Bephyrus was a river in the Pierian district of

While he as teamster cuts his furrows smooth.
 The price which he accepts for the slain bull,
 Weighed in the balance with the nicest care, 270
 That same shall he pour on the scale one day
 As his own ransom, bright Pactolian gold,
 And enter Bacchus' urn. For him shall wail
 The Nymphs who love the streams of Bephyrus
 And high Leibethrum o'er Pimpleia's fount,— 275
 The body-seller, who, forefearing death,
 Shall stoop to put about him woman's robes,
 And ply the rattling shuttles at the loom ;
 Last he to leap forth on the foeman's soil,
 Dreading thy spear, my brother, e'en in dreams. 280
 Fate, what a pillar of my house thou'lt wreck,
 Withdrawing my afflicted country's prop !
 Yet not unpunished, nor without hard toils
 And sorrow, laugh the plundering Doric host,
 Exulting at the fallen hero's doom ; 285
 But at their poops, while running their last race
 For very life, shall be enwrapped in flame ;
 Oft supplicating Zeus, the god of flight,

Macedonia. Leibethrum was a village on the eastern slope of Mount Olympus. Achilles was a Thessalian (177 n.).

276. Peleus, father of Achilles, knowing that it was destined for his son to die at Troy, tried to save him by bringing him when nine years old to Lycomedes, in Scyros, who dressed him as a girl and brought him up among his own daughters. Odysseus discovered him by a stratagem, and Achilles promised his help to the Greeks.

279. See on 245.

281. Cf. *Il.* 6. 403, Pind. *Ol.* 2. 89, "Εκτορα . . . Τρώας ἄμαχον ἀστραβῇ κίονα.

287. The Trojans led by Hector drove back the Greeks to their ships, and set fire to the ships; cf. *Il.* 15. 718 sqq.; 16. 112, 122 sqq.

288. Ζεὺς Φύξιος was the protector of fugitives.

πορθομένοισι κῆρας ἀρκέσαι πικράς.
 τότ' οὔτε τάφρος, οὔτε ναυλόχων σταθμῶν 290
 πρόβλημα, καὶ σταυροῖσι κορσωτὴ πτέρυξ,
 οὐ γεῖσα χραισμήσουσιν; οὐδ' ἐπάλξιες·
 ἀλλ' ὥς μέλισσαι συμπεφυρμένοι καπνῷ
 καὶ λιγνύος ῥίπαῖσι καὶ γρυνῶν βολαῖς,
 ἄφλαστα καὶ κόρυμβα καὶ κληδῶν θρόνους 295
 πυκνοὶ κυβιστητῆρες ἐξ ἐδωλίων
 πηδῶντες, αἰμάξουσιν ὀθνείαν κόνιν.

Πολλοὺς δ' ἀριστεῖς πρωτόλειά θ' Ἑλλάδος
 αἰχιμῇ φέροντας, καὶ σποραῖς ὠγκωμένους,
 αἰ σαὶ καταξανοῦσιν ὄβριμοι χέρες, 300
 φόνῳ βλύουσαι κἀπιμαιμῶσαι μάχης.
 ἐγὼ δὲ πένθος οὐχὶ μείον οἶσομαι,
 τὰς σὰς στένουσα, καὶ δι' αἰῶνος, ταφάς.
 οἰκτρὸν γάρ, οἰκτρὸν κεῖν' ἐπόψομαι φάος,
 καὶ πημάτων ὕψιστον, ὧν κράντης χρόνος, 305
 μήνης ἐλίσσων κύκλον, αὐδηθήσεται.

Αἰαῖ, στενάζω καὶ σὸν εὐγλαγον θάλος,
 ὧ σκύμνε, τερπνὸν ἀγκάλισμα συγγόνων,
 ὅς τ' ἄγριον δράκοντα πυρφόρῳ βαλὼν
 ἵυγγι τόξων, τὸν τυπέντα δ' ἐν βρόχοις 310
 μάρψας ἀφύκτοις βαιὸν ἀστεργῇ χρόνον,
 πρὸς τοῦ δαμέντος αὐτὸς οὐ τετρωμένος,
 καρατομηθεὶς τύμβον αἰμάξεις πατρός.

Οἶμοι δυσαίων, καὶ διπλᾶς ἀηδόνας

295. ἄφλαστον, Lat. *aplustre*, was a ship's stern-post adorned with a sort of feather-shaped end (κόρυμβα). On the meaning and construction of this passage see Jebb on Soph. *Aj.* 1276 (Appendix).

296. ἐδῶλια = the raised quarter-deck at a ship's stern.

298. Hector shall slay many of the greatest Greek chieftains.

308. Troilus, the youngest of the sons of Priam, was supposed to

To ward off bitter death from harried men.
 Then neither trench nor fence of stationed ships 290
 Nor wing-like palisades of sharpened stakes
 Nor buttresses nor breast-works shall them aid ;
 But they, like bees, confounded by the smoke
 And whirling fire-clouds and the hurled brands,
 To the stern-ensigns and the rowers' seats 295
 Springing in crowds like divers from the decks
 Shall with their life-blood dye a foreign strand.

Full many chiefs, who bear off with their spears
 The choicest spoils for Hellas, and who swell
 With pride of birth, thy heavy hands shall rend 300
 Which drip with gore and crave for conflicts new.
 But none the less shall be my load of grief
 As I bewail thy tomb to my life's end ;
 For I shall live to see that sad, sad day,
 The greatest woe shall it be called of all 305
 Which Time, that rolls the moon's orb, brings to pass.

Ah me ! thy milky freshness too I mourn,
 Thou lion's whelp clasped in fond brothers' arms,
 Thou who shalt smite the savage dragon's heart
 With fiery love-darts, and thy victim catch 310
 In nooses fast for a brief loveless time ;
 Thyself, unwounded by thy captive's love,
 With severed neck shalt thy sire's altar splash.

Ah wretched me ! the sister nightingales

have been begotten by Apollo. Achilles was smitten with love for him, and, when Troilus resisted and sought refuge in the temple of his father Apollo, Achilles in his wrath slew him there.

313. τύμβον = βωμόν, cf. 613.

314. Cassandra foretells the death of her sisters Laodice and Polyxena, daughters of Priam.

καὶ σόν, τάλαινα, πότμον αἰάζω, σκύλαξ. 315
 ὦν τὴν μὲν αὐτόπρεμνον ἢ τοκάς κόνις
 χανοῦσα κευθμῷ χεῖσεται διασφάγος,
 λεύσσουσαν ἄτην ἀγχίπουν στεναγμάτων,
 ἔν' ἄλμα πάππου, καὶ χαμευνάδος μόροι
 τῆς λαθρονύμφου πόρτιος μεμιγμένοι 320
 σκύμνω κέχυνται, πρὶν λαφύξασθαι γάνος,
 πρὶν ἐκ λοχείας γυῖα χυτλῶσαι δρόσῳ·
 σὲ δ' ὦμά πρὸς νυμφεῖα καὶ γαμηλίους
 ἄξει θυηλὰς στυγνὸς Ἴφιδος λέων,
 μητρὸς κελαινῆς χέρνιβας μιμούμενος, 325
 ἣν εἰς βαθεῖαν λαιμίσας ποιμανδρίαν
 στεφηφόρον βοῦν δεινὸς ἄρταμος δράκων
 ραίσει τριπάτρῳ φασγάνῳ Κανδάονος,
 λύκοις τὸ πρωτόσφακτον ὄρκιον σχάσας.
 σὲ δ' ἀμφὶ κοίλῃν αἰχμάλωτον ἦόνα 330

315. Hecuba, wife of Priam, was transformed into a dog; see 333sqq.

316. Laodice, at the fall of Troy, being pursued by the Greeks, sprang into a chasm and was swallowed up.

319. ἄλμα = ἄλσος. The grandsire of Laodice was Laomedon, but, as πάππος can be used for any ancestor, Lycophron is probably referring to the tomb of Ilus; cf. *Il.* II. 166, etc.

320. Cilla, wife of Priam's brother, had union with Priam, and bore Munippus. For their death see on 224.

323. Achilles' love for Polyxena led to his death (271 n.). After his death he appeared in dreams to the Greek chieftains and demanded the sacrifice of Polyxena at his tomb, as if he still loved her after death. She was slain at his tomb by his son Neoptolemus, and Lycophron represents this slaughter as a wedding-rite.

324. Iphis = Iphigeneia, mother of Neoptolemus; see on 183. Iphigeneia sacrificed human victims at Tauris; see on 186.

326. The Schol. mentions two views with regard to ἦν:—(1) that it refers to Polyxena; (2) that it refers to Iphigeneia. Holzinger and Ciaceri take the first view; Canter and Wilamowitz take the second. The first seems more natural. Neoptolemus has been called a snake in 185 supr. Wilamowitz says that the snake here is Agamemnon who sacrificed Iphigeneia; the sword (328) he explains as Pelops' sword; and he takes Κανδάονος λύκοις together, understanding by Κανδάων Ares.

And thy doom I lament, thou grief-worn dog. 315
 One that same earth, which bare her, opening wide
 Shall swallow utterly in yawning depths,
 As she sees direful ruin close at hand,
 There by her forebear's grove, where concubine
 Who wed in secret now lies joined in death 320
 With her own offspring ere it sucked the breast
 And ere her limbs were bathed, her travail past.
 And thee shall lead to cruel bridal-feast
 And wedding-sacrifices Iphis' son,
 Grim lion, using his fierce mother's rites ; 325
 Slitting her throat into a vessel deep
 The snake, dread butcher of the wreath-crowned cow,
 Shall smite her with Candaon's thrice-owned sword,
 And slay for wolves the opening sacrifice.
 While thee, aged captive, on the hollow shore 330

Ποιμανδρία was another name for Tanagra, and, as the common noun *τάναγρα* was used for a bowl or vessel, *ποιμανδρία* is rightly taken here by Scaliger as meaning a vessel for catching the victim's blood (= *σφαγείον*). Those who print *Ποιμανδρίαν* as a proper name apparently think with Wilamowitz that from meaning Tanagra it could be used for the whole of Boeotia, and so for Aulis, and that the reference is to the sacrifice of Iphigeneia at Aulis.

328. This knife or sword was given by Hephaestus to Peleus, by Peleus to Achilles, by Achilles to Neoptolemus. *Κανδάων* (*Κανδαῖος*) is here Hephaestus "the burner" (*καίων καὶ δαίων*); where Lycophron gives the same title to Ares (938, 1410) he adds *ἡ Μάμερτος* to define the meaning.

329. The wolves are the Greeks. *σχάσας* is explained by Holzinger as = *τεμών*, cutting the throat of the victim (*τὸ ὄρκιον*); Ciaceri takes it to mean "loosing," "discharging," and *πρ. ὄρκ.* as the first of the sacrifices which the Greeks had sworn to make after the fall of Troy. Holzinger thinks that the point of *πρωτόσφακτον* is that Polyxena was the first human victim actually slain by the Greeks, as Iphigeneia had been rescued from the knife (191 *supr.*).

330. Hecuba was stoned to death by the Dolonci, who dwelt on the coast of Thrace. She had cursed and blinded Polymestor, the Thracian king, for his treachery to her son Polydorus. In Eur. *Hec.* 1266 sqq. Polymestor prophesies that she should be transformed

πρέσβυν Δολόγκων δημόλευστον ὠλένη,
 ἐπεςβόλοις ἀραῖσιν ἡρεθισμένη,
 κρύψει κύπασσις χερμάδων ἐπομβρία,
 Μαίρας ὅταν φαιουρὸν ἀλλάξης δομήν.

Ὅ δ' ἀμφὶ τύμβῳ τὰγαμέμνονος δαμείς, 335

κρηπῖδα πήγῃ νέρθε καλλυνεῖ πλόκῳ,
 ὁ πρὸς καλύπτρης τῆς ὁμαίμονος τάλας
 ὠνητὸς αἰθαλωτὸν εἰς πάτραν μολών,

τὸ πρὶν δ' ἀμυδρὸν οὔνομ' αἰστώσας σκότῳ,

ὅταν χέλυδρος πυρσὸν ὠμόθριξ βαρὺν 340

ἀπεμπολητῆς τῆς φυταλμίας χθονὸς
 φλέξας, τὸν ὠδίνοντα μορμωτὸν λόχον
 ἀναψαλάξῃ γαστρὸς ἐλκύσας ζυγά,

τῆς Σισυφείας δ' ἀγκύλης λαμπούριδος
 λάμψῃ κακὸν φρύκτωρον αὐτανέψιος

τοῖς εἰς στενὴν Λεύκοφρυν ἐκπεπλωκόσι, 345

καὶ παιδοβρῶτος Πορκέως νήσους διπλᾶς.

Ἐγὼ δὲ τλήμων ἢ γάμους ἀρνούμένη,
 ἐν παρθενῶνος λαΐνου τυκίσμασιν,

into a dog and leap into the sea, and that the promontory of *Κυνὸς σῆμα* should mark the grave. Ovid (*Met.* 13. 565 sqq.) describes her transformation into a dog when she was being stoned by the Thracians.

334. Maera was the faithful dog which enabled Erigone to find the murdered body of her father Icarus (*Apollod.* 3. 14. 7). The name was also given to the Dog-star. In the form of Maera, i.e. of a black hound, Hecuba became an attendant of Hecate; cf. 1176 *infr.*

335. Priam was slain at the altar (τύμβῳ = βωμῷ, cf. 313) of Zeus ἑρκείως; cf. Eur. *Tro.* 16. Zeus was worshipped at Sparta under the title of Agamemnon; cf. 1124, 1369.

337. Podarces, son of Laomedon, was ransomed by the golden veil of his sister Hesione when Troy was sacked by Heracles (34 n.), and his name was then changed to Priam (*πρίασθαι*, to buy).

340. Antenor, brother-in-law of Priam, was a traitor to Troy. Apparently he held a torch to light the Greeks as they came out of the wooden horse.

Stoned publicly by the Doloncian folk
 Embittered by thy curses and abuse,
 A robe shall cover wrought of showering stones,
 When Maera's dusky form thou shalt assume.

And he at Zeus's altar overcome 335
 Shall beautify its base with silvery locks,
 Poor soul, who, ransomed by his sister's veil,
 To his smoke-blackened country did return,
 His former name lost in obscurity ;
 What time the bristling serpent, he who sold 340
 His mother-land, shall fire the fatal torch,
 And shall set free the gruesome ambushed brood,
 Loosing the beams which bar the horse's womb,
 And the own cousin of that fox, whose craft
 Is Sisyphæian, shows a baneful light 345
 To those who sailed to narrow Leucophrys
 And child-devouring Porces' islets twain.

And I, the hapless, who spurned marriage-ties,
 Within the masonry of my stone room,

342. For λόχον, "ambuscade," cf. *Od.* 8. 515, *ἰππόθεν ἐκχύμενοι, κοῖλον λόχον ἐκπρολιπόντες*, but Lycophron is also referring to its other meaning, "parturition."

344. The fire-signal to the Greek fleet was given by Sinon. He was cousin of Odysseus who, according to one legend, was a son of Sisyphus; cf. 1030.

346. Leucophrys (232 n.) was the old name of Tenedos, to which the Greek fleet withdrew, pretending to return to Greece.

347. The islets of Porces (Porceus) were the Calydnæ (cf. 25) near Tenedos. From them came the two serpents, Porces and Chariboea, which strangled Laocoon and his sons; cf. *Aen.* 2. 199 sqq.

348. Cassandra proceeds to describe her own fate at the fall of Troy.

349. The stone chamber in which Cassandra was imprisoned by Priam was apparently without windows (*λυγαίας*, 351), and built either in the form of a pyramid (so the Schol. *πυραμοειδῆ οἶκον*) or a dome (*θόλος*).

ἄνις τεράμνων, εἰς ἀνώροφον στέγην 350
 εἰρκτῆς ἀλιβδύσασα λυγαίας δέμας,
 ἢ τὸν Θοραῖον Πτῶον Ὠρίτην θεὸν
 λίπτοντ' ἀλέκτρων ἐκβαλοῦσα δεμνίων,
 ὥς δὴ κορείαν ἄφθιτον πεπαμένη
 πρὸς γῆρας ἄκρον, Παλλάδος ζηλώμασι 355
 τῆς μισονύμφου Λαφρίας Πυλάτιδος,
 τῆμος βιαίως φάσσα πρὸς τόργου λέχος
 γαμψαῖσιν ἄρπαις οἰνὰς ἐλκυσθήσομαι,
 ἢ πολλὰ δὴ Βούδειαν Αἴθυιαν Κόρην
 ἄρωγὸν αὐδάξασα τάρροθον γάμων. 360
 ἦ δ' εἰς τέραμνα δουρατογλύφου στέγης
 γλήνας ἄνω στρέψασα χώσεται στρατῶ,
 ἐξ οὐρανοῦ πεσοῦσα καὶ θρόνων Διός,
 ἄνακτι πάππῳ χρῆμα τιμαλφέστατον.
 ἐνὸς δὲ λώβης ἀντί, μυρίων τέκνων 365
 Ἑλλὰς στενάξει πᾶσα τοὺς κενοὺς τάφους,
 οὐκ ὁστοθήκαις χοιράδων ἐφημένους,
 οὐδ' ὑστάτην κεύθοντας ἐκ πυρὸς τέφρην
 κρωσσοῖσι тархуθεῖσαν, ἣ θέμις φθιτῶν,
 ἀλλ' οὔνομ' οἰκτρὸν καὶ κενηρίων γραφὰς 370

351. The verb ἀλιβδύω properly meant to sink in the sea (Schol.).

352. For Ptoan Apollo see on 265. Apollo had the title Θοραῖος or Θοράτης amongst the Laconians as giver of increase to flocks and herds. He was called Ὠρίτης as Sun-god.

356. Athene was called Λαφρία (= Λαφυρία) as giver of booty (ἀγελείη, λήϊτις); as Πυλάτις, "warden of the gate," she was frequently depicted at the entrance to a city.

357. The Locrian Ajax, son of Oileus, violated Cassandra in the temple of Athene at Troy.

359. Athene bore the name Βούδεια (cf. Βοαρμία, 520) as having taught men ploughing. She had the title Αἴθυια in Megara as a sea-goddess; and the titles Κέρη and Παρθένος were given to her on account of her virginity.

362. The Palladium, or statue of Pallas Athene, was said to have

Devoid of panelled ceiling, plunged myself 350
 Inside a roofless gloomy prison vault,
 Because the Ptoan god, the god of birth,
 Who brings the seasons, from my virgin couch
 I drove, as though endowed with maidenhood
 To last to furthest eld, like Pallas who 355
 Loathed wedlock, goddess both of spoil and gates ;
 Then forcibly like dove to falcon's nest
 By crooked claws I frenzied shall be borne,
 Oft calling the Ox-yoker, the Seamew,
 The Maid, to save me from this ravishment ; 360
 She, to the panels of the beam-carved roof
 Turning her eyes, shall wax wroth with the host,
 She, who once fell from heaven and Zeus's throne,
 My royal ancestor's most cherished prize.
 For this one man's transgression Hellas all 365
 Of countless sons shall mourn the empty tombs—
 Not placed upon the reefs which hold their bones,
 Nor keeping the last ashes from the pyres
 Bestowed in urns, the dues men give the dead,—
 Merely sad names and words inscribed upon 370

fallen from heaven on the first day after the founding of Ilium, when Ilus asked from Zeus a favouring sign.

365. The violence done to Cassandra by Ajax was regarded as the cause of the disasters which befell the Greeks on their homeward voyage.

367. It does not seem possible to extract any sense from the reading of the MSS. οὐκ ὀστοθήκαις, χοιράδων δ' ἐφημένους. Ciaceri follows Holzinger in reading ὀστοθήκας . . ἐφημένων (putting no comma after ἐφημένων), i.e. these cenotaphs contain neither coffins filled with bones (ὀστοθήκας), nor (since the hapless Greeks have been thrown on the Capharean reefs and rest there) urns filled with ashes; ἐφημένων thus referring to the Greeks. With my reading, which I have ventured to adopt in the text, the meaning is that the cenotaphs are not placed upon the reefs which are the real ὀστοθήκαι of the Greeks; ἐφημένους being thus taken with τάφους. χοιράδων is a genitive of "material," defining what the ὀστοθήκαι consist of.

θερμοῖς τεκόντων δακρύοις λελουμένας
παίδων τε καὶ θρήνοισι τοῖς ὁμευνίδων.

Ὅφέλτα καὶ μύχουρε χοιράδων Ζάραξ,
σπίλοι τε κατ Τρύχαντα καὶ τραχὺς Νέδων,
καὶ πάντα Διρφωσσοῖο καὶ Διακρίων 375
γωλειά, καὶ Φόρκυνος οἰκητήριον,
ὅσων στεναγμῶν ἐκβεβρασμένων νεκρῶν
σὺν ἡμιθραύστοις ἱκρίοις ἀκούσετε,
ὅσων δὲ φλοίσβων ῥαχίας ἀνεκβάτου
δίναις παλιρροίοισιν ἔλκοντος σάλου, 380
ὅσων δὲ θύννων ἡλοκισμένων ῥαφὰς
πρὸς τηγάνοισι κρατός, ὧν καταιβάτης
σκηπτὸς κατ' ὄρφνην γεύσεται δηουμένων,
ὅταν καρηβαρεῦντας ἐκ μέθης ἄγων,
λαμπτήρα φαίνη τὸν ποδηγέτην σκότου 385
σίντης, ἀγρύπνῳ προσκαθήμενος τέχνη.

Τὸν δ' οἷα δύπτην κηρύλον διὰ στενοῦ
αὐλῶνος οἷσει κῦμα γυμνήτην φάγρον,
διπλῶν μεταξὺ χοιράδων σαρούμενον.
Γυραῖσι δ' ἐν πέτραισι τερσαίνων πτερὰ 390

373. Cassandra apostrophizes the mountains and cliffs of Euboea, where the Greek vessels were wrecked near the promontory of Caphareus. Zarex was a promontory which enclosed sunken reefs as in a bay.

374. I follow Scheer and Ciaceri in reading Hermann's κατ (= κατὰ) Τρύχαντα for καὶ Τρύχατα of the MSS. Lycophron uses the form Τρύχας instead of the usual Τρῦχαι as the name of a city in Euboea. Holzinger reads καὶ Τρυχάντα (a vocative from a form Τρυχάντης = Mount Trychantes).

376. Φόρκυνος: cf. 477. His home here is the sea or sea-caves on the coast of Euboea.

381. θύννων depends loosely on ἀκούσετε (378). Shipwrecked men are compared to tunnies in Aesch. Pers. 424.

382. τήγανον, used here for a flat rock (Schol.), properly meant a frying-pan, and Lycophron's grim joke seems to be that the torn

The cenotaphs, bathed in the warm tears shed
By parents, children, and by sobbing brides.

Opheltes, and thou, guard of reefs, Zarax,
Cliffs near to Trychas, and thou Nedon bluff,
Dirphosian and Diacrian hollows all, 375

Thou dwelling which the sea-god Phorcyn haunts,
What wailings shall ye hear, when on the shore
Are cast the corpses and half-broken decks !
What roaring of the surge impassable
As the sea sucks with backward eddyings ! 380

How many tunnies with their head-seams torn
On pan-like rocks ! The swooping thunderbolt
Shall taste of them slain in the murk of night,
When, leading those whose heads are heavy still
With wine, the wrecker shows a light to guide 385
In darkness, on his sleepless arts intent.

One, like a diving halcyon, the waves
Shall bear, a naked bream, through narrow sound,
Swept in the space between two rugged reefs ;
And, as on Gyrae's rocks he seeks to dry 390

bodies are thrown on the rocks as sliced tunnies are thrown in a frying-pan, and then the lightning tastes the bodies as a dish that has been cooked.

384. The Greeks were heavy with wine when they began the return voyage from Troy ; cf. *Od.* 3. 139.

385. Nauplius, king of Euboea, in vengeance for the murder of his son Palamedes by the other Greek chieftains at Troy, hung out false beacon-lights at Caphareus to wreck the Greek ships on their return.

387. Cassandra describes the fate of Ajax, son of Oileus (357 n.).

388. The sound referred to is that between Tenos and Myconos, two of the Cyclades. Holzinger suggests that it is on account of the red colour of the *φάγρος*, the sea-bream or braize, that the naked body of Ajax tossed about by the waves is compared with it.

390. Gyrae were either cliffs on the south coast of Tenos, or rocks between Tenos and Myconos.

στάζοντα πόντου, δευτέραν ἄλμην σπάσει,
 βληθεὶς ἀπ' ὄχθων τῷ τριωνύχῳ δορί,
 ᾧ νιν κολαστῆς δεινὸς οὐτάσας λατρεὺς
 ἀναγκάσει φάλλαισι κοινωνεῖν δρόμου,
 κόκκυγα κομπάζοντα μαψαύρας στόβους. 395
 ψυχρὸν δ' ἐπ' ἀκταῖς ἐκβεβρασμένον νέκυν
 δελφῖνος ἀκτὶς Σειρία κατανανεῖ.
 τάριχον ἐν μνίοις δὲ καὶ βρύοις σαπρὸν
 κρύψει κατοικτίσασα Νησαίας κάσις,
 Δίσκου μεγίστου τάρροθος Κυναιθέως. 400
 τύμβος δὲ γείτων ὄρτυγος πετρουμένης
 τρέμων φυλάξει ῥόχθον Αἰγαίας ἁλός.
 τὴν Καστνίαν δὲ καὶ Μελιναίαν θεὸν
 λυπρὸς παρ' Ἀιδην δειννάσει κακορροθῶν,
 ἣ μιν παλεύσει δυσλύτοις οἴστρου βρόχοις, 405
 ἔρωτας οὐκ ἔρωτας, ἀλλ' Ἑρινύων
 πικρὰν ἀποψήλασα κηρουλκὸν πάγην.
 Ἄπασα δ' ἄλγη δέξεται κωκυμάτων,
 ὅσῃν Ἀρατθος ἐντὸς ἡδὲ δύσβατοι
 Λειβήθριαι σφίγγουσι Δωτίου πύλαι, 410

392. τριωνύχῳ δορί = the trident.

393. Poseidon chastised Laomedon (34 n.), Odysseus, Ajax, etc. He acted as hireling to Laomedon when he built for him the walls of Troy.

395. For the vaunting words of Ajax which roused the wrath of Poseidon see *Od.* 4. 503 sqq.

396. Sirius is here the Sun, as in Archil. *fr.* 61 (Bgm.), πολλοὺς μὲν αὐτῶν Σείριος κατανανεῖ.

399. Nesaëa was one of the Nereids; her sister is Thetis.

400. Thetis, when Hera, Athene, and Poseidon wished to fetter Zeus, summoned Briareus to the rescue and delivered Zeus (*Il.* 1. 398 sqq.). Zeus got the title of Cynaethus from the city of Cynaetha in Arcadia, where he was worshipped. He is here called Δίσκος (a round stone or quoit) in reference to the legend that Rhea gave to Cronos a stone to devour instead of the infant Zeus; see 1199 *infr.*

His sea-drenched wings, a second time he gulps
The brine, hurled from the cliffs by three-pronged spear
With which the dread chastiser, hireling once,
Shall smite and force him in with whales adrift,
That cuckoo vaunting with his frothy boasts. 395

And the Sun's beams shall wither the cold corpse,
Like to a dolphin's, cast upon the beach.
Nesaea's sister by compassion moved
Shall hide in weeds and moss this salt-fish foul,
She, who most mighty Zeus, the Stone, did help. 400
His tomb near by the quail turned into rock
Trembling shall watch the wild Aegæan sea.

In Hades with sad taunts he shall revile
Melina's goddess who haunts Castnium ;
She shall him snare in binding noose of lust, 405
Love, but not true love,—'tis a bitter trap,
The Furies' doom-fraught trap, which she shall spring.

And grief and woe shall come on all the land,
All that Aratthus bounds and that hard pass,
Leibethrum's rocky gate to Dotium. 410

401. Asteria, sister of Leto, to escape the love of Zeus, changed herself into a quail and threw herself into the sea. Zeus transformed her into a rock or islet called Ortygia, afterwards known as Delos. *πετρουμένης* is preferable to the variant *πτερουμένης*.

402. Thetis buried Ajax in the little island of Myconos (388 n.). His tomb on the shore trembles at the waves which still threaten to assail him. Tzetzes says that the tomb was in Delos, at a place called *Τρέμων*.

403. Aphrodite tempted Ajax to outrage Cassandra. The goddess was honoured at Mt. Castnium in Pamphylia, and at Melina, a city of Argolis.

408. With *ἅπαντα* supply *γῆ*. Lycophron is describing Hellas in the old restricted sense of the word. Aratthus (or Araethus) was a river of Epeirus. For Leibethrum see on 274. Dotium was a plain in Thessaly at the foot of Mt. Ossa.

οἷς οὐμὸς ἔσται καὶ χερουσίαν πάρα
 ῥηγμῖνα δαρὸν ἐστεναγμένος γάμος.
 πολλῶν γὰρ ἐν σπλάγχνοισι τυμβευθήσεται
 βρωθεὶς πολυστοίχοισι καμπέων γνάθοις
 νήριθμος ἐσμός· οἱ δ' ἐπὶ ξένης ξένοι 415
 παῶν ἔρημοι δεξιῶσονται τάφους.

Τὸν μὲν γὰρ Ἡϊῶν Στρυμόνος Βισαλτία,
 Ἀψυνθίων ἄγχουρος ἡδὲ Βιστόνων,
 κουροτρόφον πάγουρον Ἡδωνῶν πέλας 420
 κρύψει, πρὶν ἢ Τυμφρηστὸν αὐγάσαι λέπας,
 τὸν πατρὶ πλείστον ἐστυγημένον βροτῶν,
 ὄμηρον ὅς μιν θῆκε τετρήνας λύχνους,
 ὅτ' εἰς νόθον τρήρωνος ἠννάσθη λέχος.

Τρισσοὺς δὲ ταρχύσουσι Κερκάφου νάπαι 425
 Ἀλεντος οὐκ ἄπωθε καύηκας ποτῶν.
 τὸν μὲν, Μολοσσοῦ Κυπέως Κοίτου κύκνον,
 συὸς παραπλαγχθέντα θηλείας τόκων,
 ὅτ' εἰς ὀλύνθων δῆριν ἐλκύσας σοφὴν
 τὸν ἀνθάμιλλον, αὐτὸς ἐκ μαντευμάτων
 σφαλεῖς ἰαύσει τὸν μεμορμένον πότμον. 430
 τὸν δ' αὖ, τέταρτον ἐγγόνων Ἐρεχθέως,

417. Phoenix, son of Amyntor, born at Tymphrestus (420) in Trachis, was buried at Eion on the Strymon in Thrace. The Bisaltae, etc., were people of Thrace.

419. Phoenix reared Achilles (*Il.* 9. 485), and he is here called *πάγουρος* from his skin, hard and wrinkled with age (cf. *Il.* 9. 446; 17. 561).

421. Amyntor blinded Phoenix for intriguing with an illegitimate wife (*νόθον λέχος*) of Amyntor's named Clytie. His sight was afterwards restored by Cheiron.

423. The dove, sacred to Aphrodite, symbolizes lust; cf. 87.

424. Calchas, Idomeneus, and Sthenelus, three of the Greeks at Troy, were buried at the foot of Cercaphus, a mountain near Colophon in Lydia. The Ales is the river Hales flowing by Colophon.

By them my ravishment, even on the shores
Of Acheron, shall be bewailed for long ;
For in sea-monsters' maws shall be entombed,
Devoured by many jaws with serried teeth,
A swarm unnumbered ; others on strange soil 415
Strangers, bereft of kin, shall find a grave.

Bisaltic Eion, Strymon's town, shall hide
One near Absynthian and Bistonian land
And the Edonians—a boy-rearing crab—
Or ever he beholds Tymphrestus' cliffs, 420
He, loathed above all others by his sire
Who pierced his lamps of sight and blinded him
When he had commerce with a twice-loved dove.

Three seagulls too the glens of Cercaphus
Shall bury, not remote from Ales' stream. 425
The first, Molossus' Cypeus' Coetus' swan,
Failing to guess aright the sow's young brood,
When he his rival to the fig-test draws,
A cunning test, and overthrown himself
As oracles foretold shall sleep death's sleep. 430
Another, fourth in line from Zeus of old,

426. Calchas was a "swan" (i.e. a seer, cf. Plat. *Phaed.* 84E. 85B) of the god Apollo, whose designations here are obscure. Μολοσσός is said to refer to his worship in Molossia in Epeirus. Tzetzes connects Κυπεύς with κυπᾶς (κύπασσις, 333 supr.), a robe worn by the god, but the quantity of the first syll. differs; Holzinger explains it as "Destroyer" (κυπῶω) = Ἀπόλλων (ἀπόλλυμι). Κοῖτος may have the same meaning as Θοραῖος (352 n.).

427. Mopsus was challenged by Calchas to give the number of figs on a certain tree, which he gave correctly; he then asked Calchas to predict the number of a sow's litter, and Calchas failed. Calchas was fated to die when he met with a wiser seer.

431. The line of Idomeneus was—Zeus, Minos, Deucalion, Idomeneus. Erechtheus = Zeus; cf. 158.

Αἴθωνος αὐτάδελφον ἐν πλασταῖς γραφαῖς.
 τρίτον δέ, τοῦ μόσσυνας Ἐκτήνων ποτὲ
 στερρᾶ δикέλλη βουσκαφήσαντος γόνον,
 ὃν Γογγυλάτης εἴλε Βουλαῖος Μυλεύς, 435
 ἀγηλάτῳ μᾶστιγι συνθραύσας κᾶρα,
 ἦμος ξυναίμους πατρὸς αἱ Νυκτὸς κόραι
 πρὸς αὐτοφόντην στρῆνον ὥπλισαν μόρου.

Δοιοὶ δὲ ρείθρων Πυράμου πρὸς ἐκβολαῖς
 αὐτοκτόνοις σφαγαῖσι Δηραίνου κύνες 440
 δμηθέντες, αἰχμάσουσι λιοισθίαν βοὴν
 πύργων ὑπὸ πτέρναισι Παμφύλου κόρης.
 αἰπὺς δ' ἀλιβρῶς ὄχμος ἐν μεταιχμίῳ
 Μάγαρσος ἀγνῶν ἡρίων σταθήσεται,
 ὥς μὴ βλέπωσι, μηδὲ νερτέρων ἔδρας 445
 δύντες, φόνῳ λουσθέντας ἀλλήλων τάφους.

Οἱ πέντε δὲ Σφήκειαν εἰς Κερασίαν
 καὶ Σάτραχον βλώξαντες Ὑλάτου τε γῆν,
 Μορφῶ παροικήσουσι τὴν Ζηρυνθίαν.

432. The reference is to *Od.* 19. 183, where Odysseus pretends that his name is Aethon, and that Idomeneus is his brother.

433. Sthenelus was son of Capaneus, whose assault on Thebes is described in Aesch. *Th.* 423 sqq. He defied the gods, and was struck by the lightning of Zeus; cf. Soph. *Ant.* 134. The ancestors of the Thebans in the time of Ogygus were called Ἐκτηνες.

435. Zeus was called Γογγυλάτης = ἐλατῆρ βροντῆς, *qui fulmina torquet*; cf. Hesych. γογγύλλειν· συστρέφειν. He was honoured in many towns as Βουλαῖος: at Athens the βουλευταῖς swore by Ζεὺς Βουλαῖος. As Μυλεύς he seems to have been honoured in mills; cf. Hesych. προμύλαια· θεὸς ἰδρυμένη ἐν τοῖς μυλῶσι, and the Μυλάντιοι θεοί mentioned by Steph. Byz.

436. Cf. κεραυνίη μᾶστιξ, 740. In Hom. μᾶστιξ Διὸς seems to be used of a two-pointed goad (Leaf on *Il.* 12. 37); for the meaning in Aesch. see Verrall on *Th.* 595.

437. The Furies were the daughters of Night. At their instigation Eteocles and Polyneices, brothers by Iocasta of their own father Oedipus, fought and slew each other.

439. Mopsus and Amphilocheus, "hounds" (i.e. faithful prophets) of Apollo (called Δήραινός at Abdera in Thrace), founded the city of

Aethon's own brother in the lying book.
 The third is son of him who undermined
 With his rude mattock the Ectenian towers ;
 The Thunderer, Adviser, God of Mills, 435
 Crushed in his head with guilt-expelling scourge,
 What time Night's daughters armed with fell desire
 The father's brothers to shed brother's blood.

Two at the outlets of the Pyramus,
 Apollo's hounds, fall by each other's stroke. 440
 With their last war-cry flies their spear, at foot
 Of fort built by the child of Pamphylus.
 Magarsus, lofty sea-gnawed hill, shall stand
 In the mid space between their holy tombs,
 So that they may not see, not e'en in death, 445
 The other's grave besprinkled with his blood.

Five, coming to Spheceia's horned isle,
 To Satrachus and to Apollo's land,
 Shall dwell near Aphrodite, Beauty's queen.

Mallus at the mouth of the Pyramus, a river in Cilicia. Amphilochus left the control of the city to Mopsus, and went to Argos for a year. When he returned, Mopsus refused to give him any share in the government ; then they fought, and both were slain.

443. Magarsus was the name of a hill near Mallus. It was called after the daughter of Pamphylus, from whom Pamphylia took its name. On this hill was a fortress, and the graves of the two heroes lay at the foot of the hill on opposite sides.

447. Teucer, Agapenor, Acamas, Praxander, and Cepheus came, after the fall of Troy, to Cyprus, the old inhabitants of which bore the name Σφῆκες. It was called Κεραστία either from its numerous promontories or from its having been peopled by a fabulous folk with horns.

448. The Satrachus was a river of Cyprus. Hyle was a place in the south of the island sacred to Apollo, who was hence called Ὑλάτης, a title also interpreted *Silvanus*.

449. Μορφώ was a title of Aphrodite at Sparta, and denoted the goddess of beauty and grace. Zerynthus was on the coast of Thrace (77 n.), and possessed temples of Aphrodite and Apollo. The cult of Aphrodite (Cypris) at Cyprus was famous.

ὁ μὲν πατρὸς μομφαῖσιν ἡλαστρον μένος 450
 Κυχρεῖος ἄντρων Βωκάρου τε ναμάτων,
 οὐμός ξύναιμος, ὡς ὁπατρίου φονεὺς
 πώλου, νόθον φίτυμα, συγγενῶν βλάβη,
 τοῦ λύσαν ἐν ποίμναισιν αἰχμητηρίαν
 χέαντος, ὃν χάρωνος ὤμηστοῦ δορὰ 455
 χαλκῷ τορητὸν οὐκ ἔτευξεν ἐν μάχῃ,
 μίαν πρὸς Ἄϊδην καὶ φθιτοὺς πεπαμένον
 κέλευθον, ἣν γωρυτὸς ἔκρυψε Σκύθης,
 ἥμος καταίθων θύσθλα Κωμύρῳ λέων
 σφῷ πατρὶ λάσκει τὰς ἐπηκόους λιτάς, 460
 σκύμνον παρ' ἀγκάλαισιν αἶτα βράσας.
 οὐ γάρ τι πείσει φῖτυν, ὡς ὁ Δήμνιος
 πρηστὴρ Ἐννοῦς, οὔ ποτ' εἰς φύζαν τραπεῖς,
 ταῦρος βαρύφρων, δυσμενεστάτου ξένων
 ἔτυψε δώρῳ σπλάγχνον, ἀρνεύσας λυγρὸν 465
 πήδημα πρὸς κνώδοντος αὐτουργοῦς σφαγᾶς.

450. Teucer (Τεῦκρος), son of Telamon, was exiled by his father for having caused (or not prevented) the death of his brother Ajax.

451. Cychreus, king of Salamis, left the kingdom to his son-in-law Telamon. The Bocarus was a river there.

452. Teucer's mother was Hesione, sister of Priam, and so he was Cassandra's cousin. In Soph. *Aj.* 992 sqq. Teucer foretells all his father's taunts. He was a bastard as son of the slave Hesione, who was captured when Troy was taken by Heracles.

453. συγγενῶν βλάβη may mean either that he helped to ruin the Trojans who, through his mother, were his kin, or that he disgraced his house by his ignoble birth and conduct.

454. The mad attack of Ajax on the flocks and herds of the Greeks which in his frenzy he mistook for the Greek chieftains is described in Soph. *Aj.* 51 sqq., etc.

455. The legend was that Heracles covered the babe Ajax with the hide of the Nemean lion and prayed Zeus to render him invulnerable. The only vulnerable place which remained was that part of his body on which rested that portion of the lion's hide which, when Heracles wore it, came over the bow-case, and so was not in contact with the body of the hero, and could not communicate the virtue of invulnerability. The vulnerable part of Ajax was variously described as the shoulder, armpit, or side.

The first shall be exiled by father's taunts 450
 From Cychreus' caves and streams of Bocarus,—
 My cousin, bastard son, his kinsmen's bane,—
 For slaying Ajax, sprung from the same sire,
 Who vented his mad might upon the flocks,
 Whom the fierce lion's hide had rendered proof 455
 Against all wounds from bronze arms in the fray ;
 One way alone to doom and death was his,
 A way the Scythian bow-case had concealed,
 When, burning sacrifice to Comyrus
 His sire, the lion prayed and answer found, 460
 Dangling the eagle's youngling in his arms.
 For their begetter ne'er shall he convince
 That Lemnos' war-bolt, whom none turned to flight,
 The gloomy bull, with guest-gift from a foe
 Most bitter, pierced his heart, and made that
 leap— 465
 The death-spring—on his own sword's murderous
 point.

458. The Scythian herdsman Teutarus gave his bow to Heracles : see on 56 supr.

459. Comyrus was a title of Zeus in Halicarnassus. The "lion" is Heracles.

461. *ἄείτα* is a Boeotian form of *ἄετοῦ* (*αἰετοῦ*). Heracles gave the name *Αἴας* to the infant Ajax when Zeus sent the eagle (*αἰετός*) as a token that he would grant his prayer. Some take *ἄείτα* (or *ἄῖτα*) as = *ἑταίρου*, comparing Theocr. 12. 14, 20, where, however, the first syllable is short. Holzinger joins *παρ' ἀγκάλαισιν ἄείτα* as = *παρ' ἄετοῦ πτέρυξιν*, "with the flapping of an eagle's wings," referring to the sending of the eagle by Zeus.

462. Telamon refused to believe that Ajax slew himself, and charged Teucer with his death. Lemnos was the island of fire (227 n.), and so "Lemnian" meant "fiery." For *Ἐννῶ* cf. 519.

464. Hector gave Ajax the sword in exchange for a belt (*Il.* 7. 303 sqq., Soph. *Aj.* 661, etc.). Ajax fell upon his sword which he had fixed by its hilt in the ground (Soph. *Aj.* 815 sqq.).

ἐλᾶ δὲ πάτρας τῆλε Τραμβήλου κάσιν,
 ὃν ἡ ξύναιμος πατὸς ἐκλοχεύεται,
 δοθεῖσα πρωταίχμεια τῷ πυργοσκάφῳ·
 ἦν δὴ ποτ', ἐν ῥήτραισι δημοτῶν σταθείς, 470
 γλαυκῷ κελαινὸν δόρπον ὠτρυνεν κυνὶ
 στεῖλαι τριπλᾶς θύγατρας ὁ σπείρας βάβαξ,
 τῷ πᾶσαν ἄλμῃ πηλοποιοῦντι χθόνα,
 ὅταν κλύδωνας ἐξερεύγηται γνάθων,
 λάβρω σαλεύων πᾶν τρικυμία πέδον. 475
 ὁ δ' ἀντὶ πιποῦς σκορπίον λαιμῷ σπάσας
 Φόρκῳ κακῆς ὠδίνος ἔκλαυσεν βάρος,
 χρήζων πυθέσθαι πημάτων ξυμβουλίαν.
 ὁ δεύτερος δὲ νῆσον ἀγρότης μολών,
 χερσαῖος αὐτόδαιτος ἐγγόνων δρυὸς 480
 λυκαινομόρφων Νυκτίμου κρεανόμων,
 τῶν πρόσθε μήνης φηγίνων πύρνων ὀχὴν
 σπληδῷ κατ' ἄκρον χεῖμα θαλψάντων πυρός,
 χαλκωρυχίσει, καὶ τὸν ἐκ βόθρου σπάσει

467. Teucer was a brother of Trambelus, who was son of Telamon either by Theaneira or Hesione, who are identified in some traditions. ὃν may refer to κάσιν or to Τραμβήλου.

469. When Heracles stormed Troy (34 n.), he gave Hesione, sister of Priam, as a prize to Telamon.

470. Phoenodamas, ordered by Laomedon to expose his three daughters to the avenging sea-monster sent by Poseidon (34 n.), called an assembly of the Trojan people, and persuaded them to decide that Laomedon should expose his own daughter Hesione. See also 952 sqq.

476. The monster swallowed Heracles instead of Hesione, and, in its agony after swallowing him, sought counsel and help from the sea-god Phorcus (Phorcys, Phorcyn, 376 supr.).

479. Agapenor was the second of the five who came to Cyprus on their return from Troy (v. 447). He led the Arcadians to Troy in ships supplied by Agamemnon, for the Arcadians were mainlanders and not seafaring folk (cf. *Il.* 2. 614). They were a nation of shepherds and huntsmen. Artemis, the goddess of the chase, being an ancient Arcadian divinity.

No, he shall drive Trambelus' brother forth
 Far from his land, whom my sire's sister bore,
 Who fell a prize to him who stormed the town ;
 She, whom that prater, sire of daughters three, 470
 In the folk's council urged should be sent forth
 A grisly banquet for the grey-eyed hound
 Who with the sea-brine turned the land to mud
 When he poured forth the billows from his jaws
 And made the whole ground shake with mountain-
 surge. 475

A scorpion and not a bird he gulped,
 And mourned to Phorcus his maw's grievous load,
 Wishing to get his counsel in his woes.
 The second comes a hunter to the isle,—
 A mainlander of those whom Nature fed, 480
 The oak-folk, wolf-formed, who tore Nyctimus ;
 They lived before the moon : their acorn food
 They warmed in ashes through mid-winter's cold ;—
 He digs for bronze, and from the trench he tears

480. *αὐτόδαιτος* is variously explained :—(1) acorn-eating (Schol.), (2) getting corn from Nature or Demeter without tillage (Holzinger), (3) living an isolated life (Ciaceri), (4) bringing one's own share to a feast (L. and S.). *ἐγγόνων* is a partitive genitive. The legend was that Arcas, when hunting, came across a Hamadryad nymph in danger of being swept away by a flood with the oak which was her home ; he diverted the flood, and the grateful nymph wedded him, and from them sprang the Arcadians.

481. Nyctimus was one of the fifty sons of Lycaon, an old ruler of Arcadia. Zeus, having heard of the crimes of the house of Lycaon, came there as a poor stranger, and the other sons tore Nyctimus to pieces and served his flesh to Zeus. In his wrath Zeus slew some of them with thunderbolts, and turned others into wolves.

482. The Arcadians were called *προσέληνοι*, as they claimed to have existed before the moon ; they were also called *βαλανηφάγοι*, acorn-eaters, cf. Hdt. i. 66.

484. Agapenor, when he came to Cyprus, was supposed to have started the mines worked afterwards by the Phoenicians and Greeks.

βῶλον, δικέλλη πᾶν μεταλλεύων γνύθος. 485
 οὗ φῖτυν ἠνάριξεν Οἰταῖος στόνυξ,
 βουβῶνος ἐν τόρμαισι θρυλίζας δέμας.
 ἔγνω δ' ὁ τλήμων σὺν κακῷ μαθὼν ἔπος,
 ὥς πολλὰ χείλεος καὶ δεπαστραίων ποτῶν
 μέσῳ κυλίνδει μοῖρα παμμήστῳ βροτῶν. 490
 ὁ δ' αὐτὸς ἀργῷ πᾶς φαληριῶν λύθρῳ
 στόρθυγξ δεδουπῶς τὸν κτανόντ' ἡμύνατο,
 πλήξας ἀφύκτως ἄκρον ὀρχηστοῦ σφυρόν.
 τρίτος δὲ τοῦ μάρψαντος ἐκ κοίλης πέτρας
 κέλῳρ γίγαντος ὕπλα, τοῦ ποτ' εἰς λέχος 495
 λαθραῖον αὐτόκλητος Ἰδαία πύρις
 ἢ ζῶσ' ἐς Ἀιδην ἵξεται καταιβάτις,
 θρήνοισιν ἐκτακεῖσα, Μουνίτου τοκάς·
 ὃν δὴ ποτ' ἀγρώσσοντα Κρηστώνης ἔχισ
 κτενεῖ, πατάξας πτέρναν ἀγρίῳ βέλει, 500
 ὅταν τεκόντος αἰχμάλωτος εἰς χέρας

486. The father of Agapenor was Ancaeus (son of the Arcadian Lycurgus), who took part in the Calydonian boar-hunt, and was killed by the boar. Lycophron seems to confuse him with the other Ancaeus (son of Poseidon), a cultivator of vines, to whom it was foretold that he should never drink the juice of the vines which he was planting. Cup in hand at the vintage, he laughed to scorn the prophet, who replied: *πολλὰ μεταξύ πέλει κύλικος καὶ χείλεος ἄκρου*. At that moment news came that a boar was devastating the vineyard, and Ancaeus, leaving the cup untasted, rushed to attack it, and was pierced by its tusk.

490. For *κυλίνδει* cf. *Il.* 17. 688, *πῆμα θεὸς Δαναοῖσι κυλίνδει*.

492. *τὸν κτανόντα* seems to be Meleager, who slew the boar, though we are not told elsewhere that the dying boar slew him. Others explain it as Hyleus or Agelaus (brother of Meleager) who were slain by the boar; but this involves explaining *κτανόντα* (like *βουσκαφήσαντος*, 434) as an aorist of purpose in past time, i.e. the man who *tried* to slay it.

493. *ὀρχηστοῦ* may refer to the agility of the huntsman (cf. its use of Meriones, *Il.* 16. 617) or to his convulsive leap when smitten by the tusk.

494. The third who came to Cyprus (v. 447) was Acamas, son of

The clods, with mattock probing the whole pit. 485
 His sire was pierced by tusk of Oeta's boar
 Rending his body at the curving groin,
 And learned in pain the meaning of the saw
 That in the space betwixt the cup and lip
 Much doom is rolled by all-contriving Fate. 490
 And that same tusk, which with white slaver foamed,
 Took vengeance on the man who slew the boar,
 By sure thrust on that dancer's ankle-tip.
 The third is son of him who giant's arms
 Took from the hollow rock : to lie with him 495
 By stealth, unbidden comes the Trojan maid,
 Who, still alive, to Hades must go down
 Dissolved in tears, she who bore Munitus—
 Whom once, when hunting, a Crestonian snake
 Smiting his heel with cruel fang shall slay— 500
 Whene'er his father's mother, seized in war,

Theseus. Theseus' father was Aegeus, king of Athens, who had union with Aethra at Troezen in Argolis. When he was leaving her to return to Athens, he hid his sword and sandals under a huge block, and charged her that if a son were born and grew to manhood he should lift away the block and put on the sandals and sword and go to Athens, where his father would recognize him by means of these. Aegeus is called γίγας as belonging to the race of γηγενῆς Ἐρεχθεύς (III n.).

496. When Acamas went as envoy to the Trojans about the surrender of Helen, Laodice, daughter of Priam, had intercourse with him, and gave birth to Munitus.

497. ἔξεται is to be taken with εἰς λέχος (495); cf. 84 sq.

499. Munitus was killed by a snake when hunting in Chalcidice in Thrace. Crestone was properly the district between the Axios and Strymon.

501. Laodice gave the infant Munitus to be reared by Aethra (mother of Theseus and grandmother of Acamas), who had been brought by Helen as her servant from Lacedaemon to Troy. Laodice apparently threw herself into the chasm (v. 317) in her despair at the time when Aethra restored his son Munitus to Acamas when he, with the other Greeks in the wooden horse, captured Troy.

ἡ πατρομήτωρ τὸν δνόφῳ τεθραμμένον
 βάλη νεογνὸν σκύμνον. ἧ μόνη ζυγὸν
 δούλειον ἀμφήρεισαν Ἀκταίων λύκοι
 τῆς ἀρπαγείσης ἀντίποινα θυιάδος, 505
 ὧν ὁστράκου στρόβιλος ἐντετμημένος
 κόρσιν σκεπάζει ῥῦμα φοινίου δορός.
 τὰ δ' ἄλλα θριπόβρωτος ἄψανστος δόμων
 σφραγὶς δοκεύει, θάμβος ἐγχώροις μέγα.
 ἂ δὴ πρὸς ἄστρον κλίμακα στήσει δρόμον 510
 τοῖς ἡμιθνήτοις διπτύχοις Λαπερσίοις,
 οὐς μήποτ', ὦ Ζεῦ σῶτερ, εἰς πάτραν ἐμὴν
 στείλαις ἀρωγοὺς τῇ δισαρπάγῳ κρεκί,
 μηδὲ πτερωτὰς ὀπλίσαντες ὀλκάδας,
 πρύμνης ἀπ' ἄκρας γυμνὸν αἰψηρὸν πόδα 515
 εἰς Βεβρύκων ῥίψειαν ἐκβατηρίαν,
 μηδ' οἱ λεόντων τῶνδε καρτερώτεροι,
 ἀλκὴν ἄμικτοι, τοὺς Ἀρης ἐφίλατο,
 καὶ δὲ Ἐννώ, καὶ Τριγέννητος θεὰ

502. An illegitimate child was called *σκότιος*.

504. The "wolves of Acte" are the Dioscuri, Castor and Polydeuces, who are so called as conquerors of Attica, the old name of which was Acte (cf. 111). The Athenians, Theseus and Peirithous, carried off Helen when a girl from Sparta, and, leaving her with Aethra (the mother of Theseus) at Aphidnae in Attica, went off to the underworld to bring back Proserpina. During their absence the Dioscuri seized Aphidnae and recovered their sister Helen, bringing away with her Aethra as a solitary captive, but sparing the rest of the country.

505. Helen is called *θυιάς* as in 143 *supr*.

506. The reference is to the cap (*πίλος*, *pileus*) worn by the Dioscuri, which was in shape like half an eggshell.

508. The inhabitants, especially the Athenians, feared that Attica would be sacked, but the Dioscuri refrained from injuring the houses and property, as though under seal and inviolable. Pieces of worm-eaten wood were used as seals; cf. *θριπήδεστα σφραγίδια*, Ar. *Thesm.* 427.

510. The magnanimity of the Dioscuri towards Attica, and

In the sire's hands shall place the new-born son
 Nurtured in darkness ; for on her alone
 The wolves of Acte set the bondsman's yoke
 In vengeance for the maenad carried off, 505
 The wolves, for whom an eggshell's severed round
 Protects the head against the bloody spear.
 The other house-goods a worm-eaten seal
 Preserves intact, to burghers' great surprise.
 This to the starry course a ladder plants 510
 For the half-mortals, that Lapersian pair,
 Whom never, saviour Zeus, to my land send
 As helpers to that corn-crake twice borne off ;
 And let them not fit out their wingèd ships,
 Nor from the highest poop with bare swift foot 515
 Leap forth on the Bebrycian landing-place ;
 Nor those, more doughty than these lions bold,
 In valour unapproached, whom Ares loves,
 Enyo and the Thrice-born goddess too,

especially Athens, secured them divine honours as "Ἀνακες, and a place among the stars. They are called "half-mortal" from their being, after death, day about in the realms of the dead and the celestial regions; see 564. They got the title *Λαπέρσαι* or *Λαπέρσιοι* from having stormed the Laconian city of Las (v. 95).

513. Helen was carried off by Theseus and by Paris. She is here called *κρέξ*, a bird whose croaking note was an unlucky omen at marriages. Helen's marriage with Menelaus was fraught with ill-luck.

516. The Bebryces were a mythical people of Bithynia: Lycophron uses the name as synonymous with Trojan; cf. 1305, 1474.

517. More mighty even than the Dioscuri were the Apharidae, Idas and Lynceus.

518. *ἄμικτοι* = *ἀσύγκριτοι*, "incomparable"; an alternative rendering of *ἀλκὴν ἄμικτοι* is Canter's *bello intractabiles*. *τοὺς Ἄρης ἐφίλατο* = *ἀρηϊφίλοι*.

519. Enyo was the goddess of war; cf. 463. One explanation of the Homeric *Τριτογένεια* was that Athene, as representing Nature, was born thrice in the year; Diod. i. 12, *ἀπὸ τοῦ τρις μεταβάλλειν αὐτῆς τὴν φύσιν κατ' ἐνιαυτόν, ἔαρος καὶ θέρους καὶ χειμῶνος*.

Βοαρμία Λογγᾶτις Ὀμολωὶς Βία. 520
 οὐκ ἄν, τὰ χειρώνακτες ἐργάται διπλοῖ,
 Δρύμας τε καὶ Πρόφαντος, ὁ Κρώμνης ἄναξ,
 ἐλατύπησαν κοιράνῳ ψευδωμότῃ,
 ἐν ἡμαρ ἀρκέσειε πορθηταῖς λύκοις,
 στέξαι βαρεῖαν ἐμβολὴν ραιστηρίαν, 525
 καίπερ πρὸ πύργων τὸν Καναστραῖον μέγαν
 ἐγχώριον γίγαντα δυσμενῶν μοχλὸν
 ἔχοντα, καὶ τὸν πρῶτον εὐστόχῳ βολῇ
 μαιμῶντα τύψαι ποιμνίων ἀλάστορα.
 οὗ δὴ ποτ' αἶθων πρῶτα καινίσει δόρυ 530
 κίρκος θρασὺς πήδημα λαιψηρὸν δικῶν,
 Γραικῶν ἄριστος, ᾧ πάλαι τεύχει τάφους
 ἀκτὴ Δολόγκων εὐτρεπῆς κεκμηκότι,
 Μαζουσία προὔχουσα χερσαίου κέρως.
 ἀλλ' ἔστι γάρ τις, ἔστι καὶ παρ' ἐλπίδα 535
 ἡμῖν ἄρωγος πρευμενῆς ὁ Δρύμνιος
 δαίμων Προμανθεὺς Αἰθίοψ Γυράψιος,
 ὅς, τὸν πλανήτην Ὀρθάνην ὅταν δόμοις

520. Athene was called Βοαρμία, "Ox-yoker" in Boeotia; cf. Βούδεια, 359 supr. The name Λογγᾶτις is derived from Λογγώνη, a city of Sicily; under this name she had a shrine at the river Helorus, south of Syracuse; cf. 1032. Ὀμολωὶς was a title of Athene, as goddess of concord (ὁμολος = ὁμαλός in Aeolic), at Thebes, where one of the gates of the city bore the same name. With Βία cf. her titles Ἀλκίς in Macedonia, Σθηνιάς in Troezen, and Ἀλαλκομενής in Boeotia. See also 1164.

521. The walls of Troy were built by Apollo and Poseidon for Laomedon, who defrauded them of their reward. Δρύμας was a title of Apollo at Miletus, and Πρόφαντος a title of Poseidon at Thurii. Cromna was a city of Macedonia where was a temple of Poseidon.

526. Hector was the champion on whom the Trojans relied (cf. 281). Canastraeum was a cape in Pallene in Thrace which was the home of the giants (cf. 127).

529. Hector was eager to smite any Greek who should land to spoil the Trojan flocks. Cf. βουκόλων ἀλάστορα (of the Nemean lion), Soph. Tr. 1092.

Yoker, Sicilian, Theban, Mighty One. 520
 For what that pair of craftsmen labouring,
 Apollo and Poseidon, Cromna's lord,
 Built for that perjured king would not endure
 One single day against those sacking wolves,
 To stem their grievous devastating charge ; 525
 Though mighty Thracian giant Trojan-born
 They have before their towers to bar the foe,
 One who is foremost with a well-aimed cast
 Eager to smite the waster of the flocks.
 Like flashing falcon, first shall blood that spear 530
 A bold man leaping forth with nimble bound,
 Best of the Greeks, for whom long since when slain
 The Thracian strand is ready with a tomb,
 Mazusia, foreland of the Chersonese.
 Yet there is one, one e'en beyond our hopes, 535
 To help, a gracious god called Drymnus,
 Promantheus, Aethiops, Gyrapsius,
 Who, when the roaming Luster they receive,

530. It was fated that the first Greek who leaped ashore at Troy should be slain, and Protesilaus met this doom. He was buried in Thrace. His name was connected by the ancients with *πρῶτος-λαῶν* or *πρῶτος-ἄλλυσθαι*.

532. *πάλαι* = *ἐκ παλαιᾶς εἰμαρμένης* (Holz.) ; cf. 1326.

533. The Dolonci (cf. 331) dwelt in the Thracian Chersonese, at the southern point of which was Cape Mazusia (or Mastusia), projecting into the sea like a breast (*μαζός, μαστός*).

536. Zeus was called *Δρύμνιος* in Pamphylia, *Προμανθεύς* in Thurii, *Αἰθίοψ* and *Γυράψιος* in Chios.

538. Paris was entertained at a banquet in the house of Menelaus, at which were present the Tyndaridae and the Apharidae (546 n.), between whom a quarrel arose which Lycophron here attributes to the agency of Zeus, who aided the Trojans by causing the deaths of such valiant heroes before the Greek expedition to Troy. Paris is called *Ὀρθάνης* on account of his lust, *Ὀρθάνης* being a deity, akin to Priapus, honoured at Athens.

σῖνιν καταρρακτῆρα δέζωνται πικρὸν
 οἱ δεινὰ καπόθεστα πείσεσθαί ποτε 540
 μέλλοντες, ἔν τε δαιτὶ καὶ θαλυσίοις
 λοιβαῖσι μελίσσωσιν ἀστεργῇ Κράγον,
 θήσει βαρὺν κολῶν ἐν λέσχαις μέσον.
 καὶ πρῶτα μὲν μύθοισιν ἀλλήλους ὁδὰξ
 βρύξουσι κηκασμοῖσιν ὠκριωμένοι, 545
 αὔθις δ' ἐναιχμάσουσιν αὐτανέψιοι,
 ἀνεψιαῖς ὄρνισι χραισμηῆσαι γάμους
 βιαιοκλῶπας ἀρπαγὰς τε συγγόνων
 χρήζοντες, ἀλφῆς τῆς ἀεδνώτου δίκην.
 ἢ πολλὰ δὴ βέλεμνα Κνηκιῶν πόρος 550
 ῥιφέντα τόλμαις αἰετῶν ἐπόψεται,
 ἄπιστα καὶ θαμβητὰ Φηραίοις κλύειν.
 ὁ μὲν, κρανεῖα κοῖλον οὐτάσας στύπος
 φηγοῦ κελαινῆς, διπτύχων ἓνα φθερεῖ,
 λέοντα ταύρω συμβαλόντα φύλοπιν. 555
 ὁ δ' αὖ σιγύμνω πλεύρ' ἀναρρήξας βοὸς
 κλινεῖ πρὸς οὔδας. τῷ δὲ δευτέραν ἔπι
 πληγὴν ἀθαμβῆς κριὸς ἐγκορύφεται,
 ἄγαλμα πήλας τῶν Ἀμυκλαίων τάφων.
 ὁμοῦ δὲ χαλκὸς καὶ κεραῦνιοι βολαὶ 560

542. Zeus received the title Κράγος from a mountain (and city) of that name in Lycia.

546. There were three brothers: (1) Tyndareus (putative father of Castor and Polydeuces, sons of Zeus); (2) Aphareus (father of Lynceus and Idas); (3) Leucippus (father of Phoebe and Ilæira, who are the "cousins" spoken of here). The conflict arose from the Tyndaridae seizing the daughters of Leucippus, who had been betrothed to the Apharidae, without giving the usual gifts to the brides' father. When the Apharidae taunted them with this, they stole the oxen of the Apharidae and gave them as a gift to Leucippus. This led to an armed affray between the Apharidae and the Tyndaridae.

550. The Cnacion was a river near Sparta; πόρος may either mean "ford" or have the general sense of "river."

That fell destroying eagle, in their homes,—
 They who one day must suffer woe and shame,—540
 And when at feasts and festivals they pour
 Libations to soothe Cragus unappeased,
 Shall stir up bickerings fierce as they converse.
 At first with words they shall each other rend,
 Exasperated by abusive taunts, 545
 And then those brothers' sons shall fight with spears
 To ward off from their cousins, gentle birds,
 Freebooting love and ravishment of kin,
 And thus avenge the brides seized without gifts.
 The ford of Cnacion shall then behold 550
 Full many shafts with eagle spirit hurled ;
 Pherae shall hear it with astonished doubt.
 The one, who pierces with his cornel-spear
 A black oak's hollow trunk, shall slay one twin,
 The lion who joined battle with a bull. 555
 The other's lance shall tear the bullock's flanks
 And stretch it on the ground ; against him springs
 The dauntless ram to butt a second foe,
 Hurling a stone torn from Amyclae's tombs.
 But bronze and thunderbolt combined shall crush 560

552. Pherae was a city on the borders of Laconia and Messenia.

553. Idas slew Castor, who was in ambush in the hollow trunk of an oak. Cf. Pind. *Nem.* 10. 60 sqq.

555. *λέοντα* = Castor ; *ταύρω* = Idas.

556. Polydeuces slew Lynceus (*βοός* = *ταύρου*). The "bulls" (the Apharidae) ultimately prove stronger than the "lions" (the Tyndaridae) ; cf. 517.

558. Idas (*κριός*), to avenge Lynceus, attacked and laid low Polydeuces, having already slain Castor. Amyclae, the scene of the conflict, was a city in Laconia. The tombstone which Idas hurled was from the grave of his father Aphareus.

560. One of the Apharidae, Lynceus, was slain by the spear of Polydeuces ; the other, Idas, by the thunder of Zeus.

ταύρους καταξανούσιν, ὧν ἀλκὴν ἐνὸς
 οὐδ' ὁ Σκιαστής Ὀρχιεύς Τιλφούσιος
 ἐμέψατ', ἐν χάρμαισι ῥαιβώσας κέρας.
 καὶ τοὺς μὲν Ἄιδης, τοὺς δ' Ὀλύμπιοι πλάκες
 παρ' ἡμᾶρ αἰεὶ δεξιόσονται ξένους, 565
 φιλανθομαίμους, ἀφθίτους τε καὶ φθιτούς.
 καὶ τῶν μὲν ἡμῖν εὐνάσει δαίμων δόρυ,
 βαιὸν τι μῆχαρ ἐν κακοῖς δωρούμενος.
 ἄλλων δ' ἄπλατον χειρὶ κινήσει νέφος,
 ὧν οὐδ' ὁ Ῥοιοῦς Ἴνις εὐνάζων μένος 570
 σχήσει, τὸν ἐννέωρον ἐν νήσῳ χρόνον
 μίμνειν ἀνώγων, θεσφάτοις πεπεισμένους,
 τροφὴν δ' ἀμεμφῇ πᾶσι τριπτύχους κόρας
 ἴσκων παρέξειν, Κυνθίαν ὅσοι σκοπὴν
 μίμνοντες ἠλάσκουσιν Ἴνωποῦ πέλας, 575
 Αἰγύπτιον Τρίτωνος ἔλκοντες ποτόν.
 ἅς δὲ Πρόβλαστος ἐξεπαίδευσε θρασὺς
 μυληφάτου χιλοῖο δαιδαλευτρίας,
 ἔρπιν τε ῥέζειν ἢ δ' ἀλοιφαῖον λίπος,
 οἰνοτρόπους Ζάρηκος ἐκγόνους φάβας. 580
 αἱ καὶ στρατοῦ βούπειναν ὀθνεῖών κυνῶν

561. Idas had fought with Apollo for the love of Marpessa (*Il.* 9. 557 sqq.). Apollo got the title Σκιαστής from Σκιάς, a place in Arcadia where was also a temple of Ἀρτεμις Σκιαδίτις. He was worshipped under the name of Ὀρχιεύς in Laconia, and Τιλφούσιος in Boeotia, where was a temple of his at the foot of Mt. Tilphusium.

564. τοὺς μὲν = the Apharidae, who remained in Hades; τοὺς δέ = the Tyndaridae, who dwelt day about in Hades and Olympus, Polydeuces sharing his immortality with his brother Castor, as, according to one legend, Polydeuces alone was a son of Zeus, while Castor was son of the mortal Tyndareus. Cf. 511 supr.

570. Anius, king of Delos, was a son of Apollo and Rhoeo, and he possessed prophetic powers. When the Greek fleet on its way to Troy arrived at Delos, Anius told to them the oracle that Troy should only be taken in the tenth year, and asked them to abide in Delos for

Those bulls, the sturdy might of one of whom
 Arcadia's, Sparta's, and Boeotia's god
 Despised not, when in strife he bent his bow.
 Those brothers Hades takes ; Olympus' peaks
 Take these as daily alternating guests, 565
 The mortal and immortal loving twins.
 Such heroes' spears a god shall lull for us,
 And grant a little succour in our woes ;
 A monstrous cloud of others he shall rouse ;
 Not even Rhoeo's son shall lull to rest 570
 Their force by bidding them stay nine years long
 Upon the isle, obeying oracles ;
 Saying that his three daughters would supply
 Well-pleasing food to all who should abide
 Near the Inopus, roaming Delos' heights, 575
 And drawing drink from the Egyptian Nile.
 Audacious Dionysus taught those maids
 Whose skill prepared the corn crushed in the quern
 How to produce the wine and fatty oil—
 Wine-making doves, grandchildren of Zarex. 580
 They shall relieve the hunger ravenous

nine years, promising that his daughters would furnish them with food.

574. Mount Cynthus in Delos was sacred to Apollo.

575. The Delian river Inopus rose and sank at the same time as the Nile (Τρίτων, 119 n.), and was supposed to communicate with it.

577. Dionysus was grandsire of Rhoeo, mother of Anius ; Πρό-βλαστος was a title under which he received offerings at the cutting of the vineshoots. He taught the three maidens (Oeno, Spermo, and Elais) the art of producing wine, corn, and oil at pleasure.

580. Zarex (Zarax) became the husband of Rhoeo (570 n.) after she had borne Anius to the god Apollo. From him the promontory in Euboea (v. 373) took its name. His father Carystus gave its name to Carystus in Euboea.

581. Agamemnon, to relieve a famine in the Greek army, sent for these three maidens and brought them to Troy.

τρύχουσαν ἀλθανοῦσιν, ἐλθοῦσαί ποτε
 Σιθῶνος εἰς θυγατρὸς εὐναστήριον.
 καὶ ταῦτα μὲν μίτοισι χαλκέων πάλαι
 στρόμβων ἐπιρροίζουσι γηραιαὶ κόραι. 585
 Κηφεὺς δὲ καὶ Πράξανδρος, οὐ ναυκληρίας
 λαῶν ἄνακτες, ἀλλ' ἀνώνυμοι σποραί,
 πέμπτοι τέταρτοι γαῖαν ἵξονται θεᾶς
 Γόλγων ἀνάσσης. ὧν ὁ μὲν Λάκων ὄχλον
 ἄγων Θεράπνης, θάτερος δ' ἀπ' Ὠλένου 590
 Δύμης τε Βουραίοισιν ἡγεμῶν στρατοῦ.
 Ὅ δ' Ἀργυρίππαν Δαυνίων παγκληρίαν
 παρ' Αὔσονίτην Φυλαμὸν δωμήσεται,
 πικρὰν ἐταίρων ἐπτερωμένην ἰδὼν
 οἰωνόμικτον μοῖραν, οἷ θαλασσίαν 595
 δίαιταν αἰνέσουσι, πορκέων δίκην,
 κύκνοισιν ἰνδαλθέντες εὐγλήνοισι δομήν.
 ῥάμφεσσι δ' ἀγρώσσοντες ἐλλόπων θορούς,
 φερόννυμον νησίδα νάσσονται πρόμου,
 θεατρομόρφῳ πρὸς κλίτει γεωλόφῳ 600
 ἀγνιοπλαστήσαντες ἐμπέδοις τομαῖς
 πυκνὰς καλιάς, Ζῆθον ἐκμιμούμενοι.

583. Sithon, son of Ares and king of Thrace, was the father of Pallene and Rhoeteia. Rhoeteia was buried in the Troad, and a town and promontory there were called after her.

584. For the spinning of destinies by the Fates cf. 144.

586. Cepheus and Praxander were the last two of the five Greek heroes who came to Cyprus; see 447 *supr.* They came together, so either may be called πέμπτος or τέταρτος. Golgi was a city in Cyprus sacred to Aphrodite.

590. Praxander led to Troy the contingent from Therapne in Laconia, while Cepheus led those from Olenus, Bura, and Dyme, cities of Achaea. Neither of them is mentioned in Homer.

592. The Argive Diomedes (610 n.) came to Italy (Ausonia) and founded Argyrippa (Ἀργὸς Ἴππιον, Lat. *Arpi*) in the Daunian land, i.e. Apulia. The Phylamus may be the Aufidus.

Wasting the host, those foreign hounds, one day
 When they have come where Sithon's daughter sleeps.
 And these dooms now for long the grey-haired maids
 Hiss, as they spin their threads with wheels of
 bronze. 585

Then Cepheus and Praxander, who no ships
 As chieftains led, a mere inglorious stock,
 As fourth and fifth shall come unto the land
 Of Golgi's queen divine ; Laconians one
 Brings from Therapne, while from Olenus 590
 And Dyme leads the other Bura's troops.

Another hero Argyrippa founds
 On banks of the Ausonian Phylamus
 In Daunian realm, beholding the sad lot
 Of his companions changed to feathered birds. 595
 A sea-life they accept, like fisher-folk,
 In form resembling swans with clear keen eyes ;
 And, catching with their bills the fishes' spawn,
 Dwell on an isle which bears their chieftain's name.
 On rising slope, shaped like a theatre, 600
 They build in streets with excavations sure
 Their compact nests, and Zethus' model take.

594. The comrades of Diomedes were transformed into birds (herons, according to Aelian; *cataractae*, "swooping gulls," according to Pliny).

599. The island of Diomedea lay N.W. of Mount Garganus in Apulia.

601. Pliny (*N. H.* 10. 44, 126) describes the methods of these birds: *Scrobes excavare rostro, inde crate consternere et operire terra quae ante fuerit egesta ; in his fetificare.* Ciaceri explains *τομαί* as the excavations with their beaks ; Holzinger takes it as pieces of wood or wattle-work of which the nests were formed ; Reichard gives another possible meaning: *viae ac vici urbium, se invicem scindentes.*

602. Zethus and Amphion were the builders of the walls and gates of Thebes.

ὁμοῦ δ' ἐς ἄγραν κὰπὶ κοιταίαν νάπην
 νύκτωρ στελοῦνται, πάντα φεύγοντες βροτῶν
 κάρβανον ὄχλον, ἐν δὲ Γραικίταις πέπλοις 605
 κόλπων ἱαυθοῦς ἠθάδας διζήμενοι,
 καὶ κρίμνα χειρῶν κὰπιδόρπιον τρύφος
 μάξης σπάσσονται, προσφιλὲς κνυζούμενοι,
 τῆς πρὶν διαιτήης τλήμονες μεμνημένοι.
 Τροιζηνίας δὲ τραῦμα φοιτάδος πλάνης 610
 ἔσται κακῶν τε πημάτων παραίτιον,
 ὅταν θρασεῖα θουρὰς οἰστρήσῃ κύων
 πρὸς λέκτρα. τύμβος δ' αὐτὸν ἐκσώσει μόρου
 Ὀπλοσμίας, σφαγαῖσιν ἡντρεπισμένον.
 κολοσσοβάμων δ' ἐν πτυχαῖσιν Αὐσόνων 615
 σταθείς, ἐρείσει κῶλα χερμάδων ἔπι
 τοῦ τειχοποιοῦ γαπέδων Ἀμοιβέως,
 τὸν ἐρματίτην νηὸς ἐκβαλὼν πέτρον.
 κρίσει δ' Ἀλαίνου τοῦ κασιγνήτου σφαλεῖς,
 εὐχὰς ἀρούραις ἀμφ' ἐτητύμους βαλεῖ, 620
 Δημοῦς ἀνεῖναι μήποτ' ὄμπνιον στάχυν,
 γύας τιθαιβώσσοντος ἀρδηθμῶ Διός,
 ἣν μή τις αὐτοῦ ῥίζαν Αἰτωλῶν σπάσας,

605. The birds were said to attack with their beaks any barbarian who came near them, while they were friendly towards the Greeks.

610. There was a cult of Aphrodite at Troezen in Argolis. Diomedes wounded Aphrodite while she was defending Aeneas (*Il.* 5. 336), and the goddess took vengeance on him by making his wife Aegialeia an adulteress. One of her paramours was Cometes. When Diomedes returned from Troy to Argos, Aegialeia and Cometes tried to slay him, but he escaped to the altar of Hera, and then fled with his comrades to Apulia.

612. κύων: Aegialeia.

613. τύμβος = βωμός, cf. 313. Hera was worshipped in Elis under the title of Ὀπλοσμία; cf. 858.

615. Diomedes brought away stones from the walls of Troy as ballast for his ships. These stones he landed in Apulia, and piled

Together go they to the hunt : at night
 Together to the glades to rest ; they shun
 Barbarian strangers, yet within the breasts 605
 Of Grecian robes their wonted slumber seek.
 They swallow barley given by the hand
 And broken bread at meals, with friendly coo,
 Sadly remembering their former life.
 His wounding Troezen's goddess is part cause 610
 Of his wide wanderings and his grievous woes,
 When once that bold and wanton bitch shall rage
 With lust for men. Him Hera's altar saves
 From grip of death when ready for the knife.
 Like a Colossus in Ausonian vale 615
 He stands and stays his foot on blocks removed
 From ground where once Poseidon built his walls—
 The ballast-stones he landed from his ship.
 Robbed by Alaenus, judge and brother too,
 Sooth curses on the fields he shall invoke 620
 Never to yield Demeter's rich corn crop,
 Though Zeus should foster with his rain the tilth,
 If no Aetolian, from his own stock sprung,

them up so that from the top he could survey the Daunian land, his future possession. When he had conquered Daunia, he used these stones as *στῆλαι* to mark the limits of his sway.

617. Poseidon had the title *Ἀμοιβεύς* at Delphi for having given Delphi to Apollo in exchange for Calaureia. Poseidon helped Apollo to build the walls of Troy; cf. 393, 521.

619. Diomedes aided Daunus, king of Daunia (Apulia), in his war against the Messapians, but the victorious Daunus would give Diomedes no share of the land, though he had promised him such, but merely the booty taken in the war. Alaenus (natural brother of Diomedes, and lover of Daunus' daughter Euippe) was appointed arbitrator and upheld Daunus. Then Diomedes cursed the land.

621. *Δηώ* was a hypocoristic form for *Δημήτηρ*.

623. Diomedes was of Aetolian stock, inasmuch as his grandfather Oeneus was ruler of Calydon.

χέρσον λαχίνην, βουσὶν αὔλακας τεμῶν.
 στήλαις δ' ἀκινήτοισιν ὀχμάσει πέδον, 625
 ἄς οὔτις ἀνδρῶν ἐκ βίας καυχήσεται
 μετοχλίσας ὀλίζον. ἥ γὰρ ἀπτέρως
 αὐταὶ παλιμπόρευτον ἴζονται βάσιν,
 ἀνδρῶν ἀπέζοις ἵχνεσιν δατούμεναι.
 θεὸς δὲ πολλοῖς αἰπὺς αὐδηθήσεται, 630
 ὅσοι παρ' Ἰοῦς γρῶνον οἰκοῦνται πέδον,
 δράκοντα τὸν φθείραντα Φαίακας κτανῶν.
 Οἱ δ' ἀμφικλύστους χοιράδας Γυμνησίας
 σισυρνοδῦται καρκίνοι πεπλωκότες
 ἄχλαινον ἀμπρεύσουσι νήλιποι βίον, 635
 τριπλαῖς δικῶλοις σφενδόναίς ὀπλισμένοι.
 ὧν αἱ τεκοῦσαι τὴν ἐκηβόλον τέχνην
 ἄδορπα παιδεύσουσι νηπίους γονάς.
 οὐ γάρ τις αὐτῶν ψίσεται πύρνον γνάθῳ,
 πρὶν ἂν κρατήσῃ ναστὸν εὐστόχῳ λίθῳ, 640
 ὑπὲρ τράφηκος σῆμα κείμενον σκοποῦ.
 καὶ τοὶ μὲν ἀκτὰς ἐμβατήσονται λεπρὰς
 Ἰβηροβοσκούς ἄγχι Ταρτησοῦ πύλης,
 Ἄρνης παλαιᾶς γέννα, Τεμνίκων πρόμοι,
 Γραῖαν ποθοῦντες καὶ Λεοντάρνης πάγους, 645
 Σκῶλόν τε καὶ Τέγυραν Ὀγχηστοῦ θ' ἔδος;
 καὶ χεῦμα Θερμώδοντος Ὑψάρνου θ' ὕδωρ.

626. After the death of Diomedes, Daunus cast his boundary-stones, or pillars, into the sea, but they returned miraculously to their former position.

631. Ἰοῦς γρῶνον πέδον is the Ionian sea, which was called after Io, who, in the form of a heifer, cast herself into it; cf. Aesch. *Pr.* 840. Lycophron probably includes the Adriatic, referring to the cult of Diomedes on the eastern coast of Italy washed by the two seas.

632. Diomedes was said to have slain in Phaeacia (i.e. Corcyra) the dragon which had guarded the golden fleece at Colchis. When Jason and Medea fled with the fleece to Corcyra, the dragon pursued them thither.

633. The Boeotians returning from Troy were driven to the Balearic isles, the old name of which was Γυμνήσαι, a name variously explained,

Should dig the land and furrows cut with kine.
 By unmoved pillars he shall hold the plain, 625
 And none shall ever boast that he by force
 Displaced them but a little, for with speed
 They shall come back again the way they went,
 Scoring the sea-banks with their footless steps.
 A god sublime shall many folk him call, 630
 All who by Io's hollow basin dwell,—
 He slew the dragon who Phaeacia spoiled.

And others, fleece-clad crabs, shall reach by sea
 The wave-washed Balearic reefs, and there
 Drag out their lives with neither cloaks nor shoes, 635
 Armed with three slings of double thong apiece.
 The skilful use of these, to shoot afar,
 The mothers teach their children ere they eat ;
 For none of them may taste the wheaten bread
 Before with well-aimed stone he wins the piece 640
 When placed upon a post that serves as mark.
 And these men shall set foot on rugged cliffs
 That rear Iberians, near Tartesus' gate ;
 Sprung from old Arne they, Boeotian chiefs,
 Yearning for Graea, Leontarne's hills, 645
 Scolus, Tegyra, and Onchestus' site,
 Thermodon's torrent, and Hypsarnus' streams.

e.g. from the inhabitants going naked in summer, or from their being lightly-armed (*γυμνήτες*), using only slings. The name *Βαλιαρεῖς* was commonly connected with *βάλλειν*, the people being famous as slingers.

634. *καρκίνοι* seems to refer to the tortuous, crab-like course of the Boeotian ships driven about by storms. In *σισυρνοῦται* Holzinger sees an allusion to *Ἄρνη* (*ἄρνός*, "a lamb") in 644.

642. The Boeotians found in the Balearic isles an indigenous folk of the Iberian race. "Tartessus' gate" is the Pillars of Hercules (i.e. the promontories between which is the Strait of Gibraltar), to the west of which lay the district of Tartessus (Tarshish) in Spain.

644-647. All the places mentioned here were in Boeotia. *Τεμμίκων*: 786n.

Τοὺς δ' ἄμφι Σύρτιν καὶ Λιβυστικὰς πλάκας,
 στενήν τε πορθμοῦ συνδρομὴν Τυρσηνικοῦ,
 καὶ μιζόθηρος ναυτιλοφθόρους σκοπὰς, 650
 τῆς πρὶν θανούσης ἐκ χερῶν Μηκιστέως
 τοῦ στερφοπέπλου Σκαπανέως Βοαγίδα,
 ἄρπυιογούνων κλώμακάς τ' ἠηδόνων
 πλαγχθέντας, ὠμόσιτα δαιταλωμένους,
 πρόπαντας "Αἰδης πανδοκεὺς ἀγρεύσεται, 655
 λώβαισι παντοίαισιν ἐσπαραγμένους,
 ἕνα φθαρέντων ἄγγελον λιπῶν φίλων,
 δελφινόσημον, κλῶπα Φοινίκης θεᾶς.
 ὅς ὄψεται μὲν τοῦ μονογλήνου στέγας
 χάρωνος, οἴνης τῷ κρεωφάγῳ σκύφον 660
 χερσὶ προτείνων, τοῦπιδόρπιον ποτόν.
 ἐπόψεται δὲ λείψανον τοξευμάτων

648. Cassandra proceeds to describe the adventures and sufferings of Odysseus and his comrades on their homeward voyage. The home of the Lotophagi (*Od.* 9. 83 sqq.) was localized on the northern coast of Africa either in the Syrtis Major (now Gulf of Sidra), or Syrtis Minor (now Gulf of Gabes).

649. The Straits of Messina (between Italy and Sicily) divided the Tyrrhenian from the Ionian Sea. There Scylla had her home; cf. 44.

650. The monstrous form of Scylla is described in *Od.* 12. 73 sqq. The later legends represented her as a beautiful maiden beloved by the sea-god Glaucus and metamorphosed by Circe through jealousy. She preserved the form of a maiden to the middle of her body, round which sprang the heads of monstrous dogs, while the lower part of her body took the form of two great fish. For her destruction of sailors cf. *Od.* 12. 98 sqq.; she devoured six of Odysseus' comrades (*ib.* 245 sqq.).

651. Scylla was slain by Heracles and restored to life by her father Phorcys; see 47 supr. Heracles was called Μηκιστεύς from Mecistus, a city in Elis, where he had a temple. The Schol. says that he got the name Σκαπανεύς from digging away the dung of the Augeian stables; others explain it of his undermining the walls of Troy (cf. 1348). The title Βοαγίδης refers to his driving off the oxen of Geryon. He wore the hide of the Nemean lion slain by him.

653. The Sirens endeavoured to entice Odysseus to his doom with their alluring strains (*Od.* 12. 184 sqq.). They were described in later

Those driven to Syrtis and to Libya's coasts,
 And to the straits of the Tyrrhenian sea,
 The sailor-slaying watch-rock of that beast, 650
 Half-woman, once destroyed by Heracles,
 That Digger, Cattle-thief, in lion's hide,
 And to the cliffs, haunts of the nightingales
 The Harpy-limbed,—those, torn and eaten raw,
 Hades, as host, shall one and all receive 655
 Mangled by every kind of outrage foul ;
 Just one he spares to bring news of dead friends,
 That Pallas-thief, with dolphin as his crest.
 'Tis he shall see that one-eyed lion's cave,
 And to the flesh-devourer shall reach forth 660
 The cup of wine, a draught at evening-meal.
 He, too, shall see the few spared by the shafts

legends as having the head of a maiden with the body (or wings) and feet of a bird. The winged Harpies also combined the forms of maidens and birds.

654. If *δαιταλωμένους* is = *ἐσθιομένους*, then, as Holzinger points out, the phrase *ὦμ. δαιτ.* can strictly only refer to those of Odysseus' comrades who were devoured by Scylla (as those eaten by the Laestrygonians and the Cyclops, *Od.* 10. 116, 9. 308–311, were cooked), and Lycophron is generalizing inaccurately. Ciaceri adopts Canter's *crudeliter laniatos*, taking *δαιτ.* to mean "cut to pieces," "mangled," referring to the violent ends of all the comrades of Odysseus who perished when returning from Troy. An alternative rendering in the Schol. is *eating the raw flesh* of the fish (*Od.* 12. 331) and the oxen of the Sun, but these latter were cooked (*ib.* 363 sqq.), and so, we may presume, were the fish.

657. Odysseus alone reached home to tell of the death of his comrades.

658. Odysseus had the dolphin as a device on his shield, a dolphin having saved his infant son Telemachus, who had fallen into the sea. He and Diomedes stole the Palladium (363 n.) from Troy. Athene was worshipped as *Φοινίκη θεά* at Corinth.

659. Odysseus gave to the one-eyed Polyphemus a draught of wine after his meal of human flesh (*Od.* 9. 347).

662. In Sicily Odysseus found only a few of the Laestrygonians surviving from the slaughter which Heracles had made when they

τοῦ Κηραμύντου Πευκέως Παλαίμονος.
 οἱ πάντα θρανύξαντες εὐτορνα σκάφη,
 σχοίνῳ κακὴν τρήσουσι κεστρέων ἄγρην. 665
 ἄλλος δ' ἐπ' ἄλλῳ μόχθος ἄθλιος μενεῖ,
 τοῦ πρόσθεν αἰεὶ πλεῖον ἐξωλέστερος.
 ποία Χάρυβδις οὐχὶ δαίσεται νεκρῶν ;
 ποία δ' Ἑρινὺς μιξοπάρθενος κύων ;
 τίς οὐκ ἀηδὼν στεῖρα Κενταυροκτόνος 670
 Αἰτωλὶς ἢ Κουρῆτις αἰόλῳ μέλει
 πείσει τακῆναι σάρκας ἀκμήνους βορᾶς ;
 ποίαν δὲ θηρόπλαστον οὐκ ἐσόψεται
 δράκαιναν, ἐγκυκῶσαν ἀλφίτῳ θρόνα,
 καὶ κῆρα κνωπόμορφον ; οἱ δὲ δύσμοροι 675
 στένοντες ἄτας ἐν συφοῖσι φορβάδες
 γίγαρτα χιλῶ συμμεμιγμένα τρυγὸς
 καὶ στέμφυλα βρούξουσιν. ἀλλὰ νιν βλάβης
 μῶλυσ σαώσει ῥίζα καὶ Κτάρως φανείς
 Νωνακριάτης Τρικέφαλος Φαιδρὸς θεός. 680

tried to rob him of the oxen of Geryon. *Κηραμύντης* is a synonym of *Ἀλεξίκακος*, a title of Heracles at Athens and Ephesus. He was called *Πευκεύς* in Iberia (Schol.). This title is very obscure. Canter says: *Tædifer* appellatur a taedis quibus ad certamina, in quibus excellebat Hercules, utebantur. Ciaceri explains it of Heracles being consumed like a torch by the robe steeped in the blood of Nessus. In Roscher's *Lex. Myth.* it is connected with the pine-tree (*πεύκη*) planted at Geryon's grave in Cadiz, as Heracles may have buried him, just as afterwards he dedicated a shrine to him in Sicily. Heracles wrestled with Zeus at Olympia (41 supr.). One of his most famous victories as a wrestler was over the river-god Achelous in Aetolia.

664. The Laestrygonians broke the ships and strung the comrades of Odysseus like fish on a line and carried them off to devour them (*Od.* 10. 124).

668. For Charybdis (who was localized opposite to Scylla in the Straits of Messina) cf. *Od.* 12. 104, 235 sqq., 430 sqq.

669. The Erinyes is Scylla ; see on 650.

670. The legend was that the Centaurs, when they fled from Thessaly, pursued by Heracles, came to the isle of the Sirens and

Of Peuceus, the Fate-fending, Wrestling god
 From those who shiver all the bellied ships
 And string on lines their sorry catch of fish. 665
 One trouble dire upon another waits,
 Each much more baneful than the one before :
 For what Charybdis shall not eat his dead ?
 Or what Erinys, blend of maid and hound ?
 What Centaur-slaying barren nightingale, 670
 Aetolian or Curetan, with rich lay
 Shall not persuade their unfed flesh to waste ?
 And what she-dragon shall he not behold,
 Who moulds wild beasts, who blends with barley drugs
 And doom of monstrous forms? The hapless men, 675
 Now swine, their lot lamenting in their sties,
 Shall have for food the grape-stones mixed with grass
 And skins of grapes. Him from all harm shall save
 The root called *moly* and the God of Gain,
 Arcadian, Triple-headed, Bright-faced god. 680

fascinated by their song perished there. The Sirens were *παρθένοι* and so *στεῖραι*. See also on 653.

671. The Sirens were daughters of the Achelous, which flows through Aetolia and Acarnania. The Curetes dwelt in Acarnania.

672. Those who were entranced by the song of the Sirens forgot all else and allowed themselves to die of hunger.

673. For Circe's transformation of the comrades of Odysseus into swine see *Od.* 10. 233 sqq.

677. *χιλῶ* may mean "grain" (cf. 578).

679. Hermes gave to Odysseus the plant called *μῶλυ* (*Od.* 10. 304), which saved him from the wiles of Circe. Hermes is called *Κτάρως* (*κτᾶσθαι*, *κτέαρ*) = *Κερδῶς* (208). He was the god of commerce. Some take *Κτάρως* as = *ψυχοπομπός*, connecting it with *κτέρεα*, *κτερίζειν*.

680. Nonacria was a city in Arcadia, not far from Mount Cyllene, associated with the worship of Hermes. Busts of Hermes were placed at cross-roads with as many heads as there were roads; hence he was called *τρικέφαλος* and *τετρακέφαλος*. According to the Schol. *Φαιδρός* is = *Λευκός*, a title which Hermes had in Boeotia, apparently denoting the fair youthful beauty of the god.

ἥξει δ' ἐρεμνὸν εἰς ἀλήπεδον φθιτῶν,
 καὶ νεκρόμαντιν πέμπελον διζήσεται
 ἀνδρῶν γυναικῶν εἰδότα ξυνουσίας.
 ψυχαῖσι θερμὸν αἶμα προσράνας βόθρῳ,
 καὶ φασγάνου πρόβλημα, νερτέροις φόβον, 685
 πήλας ἀκούσει κεῖθι πεμφίδων ὕπα
 λεπτήν, ἀμαυρᾶς μάστακος προσφθέγμασιν.
 ὄθεν Γιγάντων νῆσος ἡ μετάφρενον
 θλάσασα καὶ Τυφῶνος ἀγρίου δέμας
 φλογμῷ Ζέουσα δέξεται μονόστολον, 690
 ἐν ᾗ πιθήκων πάλμυς ἀφθίτων γένος
 δύσμορφον εἰς κηκασμὸν ᾧκισεν τόσων,
 οἳ μῶλον ὠρόθυναν ἐκγόνοις Κρόνου.
 Βαίου δ' ἀμείψας τοῦ κυβερνήτου τάφον,
 καὶ Κιμμέρων ἔπαυλα κᾶχερουσίαν 695
 ῥόχθοισι κυμαίνουσαν οἴδατος χύσιν,
 Ὅσσαν τε καὶ Λέοντος ἀτραποὺς βοῶν
 χωστάς, Ὀβριμοῦς τ' ἄλσος οὐδαίας Κόρης,
 Πνριφλεγές τε ῥεῖθρον, ἔνθα δύσβατος

681. Following the advice of Circe (*Od.* 10. 490) Odysseus went to the underworld to consult Teiresias. Zeus gave Teiresias length of days to compensate him for his blindness; he lived through seven (or nine) generations of men.

683. The legend was that Teiresias saw two snakes on Mount Cyllene in the act of coition. He smote one of them with his staff, and was transformed into a woman. Seven years later he saw the same pair of snakes in the same act, and on the advice of Apollo smote one of them, and was changed back into a man. Afterwards he decided a dispute between Zeus and Hera as to the relative joys of a man and woman in wedlock.

684. The ritual which Odysseus observed is described in *Od.* 11. 25 sqq.

688. The isle of Pithecusa (mod. Ischia) lay off Campania. The giants defeated by Zeus were, according to one tradition, buried under this volcanic isle, and, as an added insult, Zeus set apes (πίθηκοι) to dwell upon it.

Then comes he to the dark plains of the dead,
 And seeks that age-worn seer among the shades,
 Who knew the joys of man's and woman's love.
 Sprinkling the souls with warm blood in the trench,
 Waving his guarding sword, the phantoms' dread, 685
 There shall he hear the thin small voice of ghosts
 As they address him with their faded mouths.
 Next after that, the island, which crushed down
 The Giants' backs and savage Typhon's form,
 Glowing with flame receives his lonely craft, 690
 Where the immortals' lord once set to dwell
 That ill-shaped tribe of monkeys in his scorn
 For those who strife provoked with Cronos' sons.
 To Baius' grave, the steersman's, goes he then,
 To haunts Cimmerian, and to Acheron's mere 695
 Which surges with the ocean's heaving waves,
 To Ossa and the cow-paths lion-built,
 And to the grove of Hades' Raging Maid,
 To Pyriphlegethon where trackless peak

694. Baius, the steersman of Odysseus, was buried at Baiae.

695. In *Od.* 11. 14 sqq. the Cimmerians dwell in the extreme west near the entrance to Hades. Later they were localized near Cumae, where was an entrance to Hades. The 'Αχερουσία λίμνη was a small lake or sea-water pool in Campania, separated from the sea by a bar of sand. In stormy weather the waves would beat into it.

697. Ossa was a hill near Cumae. Heracles, passing by here with the oxen of Geryon, built as a path for them the embankment by which the Lucrine lake was cut off from the sea.

698. The wood round Lake Avernus was sacred to Persephone; cf. the ἄλσέα Περσεφονείης at the entrance to the underworld, *Od.* 10. 509. The name 'Οβριμώ (and Βριμώ 1176 *infr.*) according to Tzetzes was given to Persephone, ὅτι τῷ 'Ερμῇ βιάζοντι αὐτὴν ἐν κυνηγεσίῳ ἐνεβριμήσατο (*infremuit*) καὶ οὕτως ἐκεῖνος ἐπαύθη τοῦ ἐγχειρήματος.

699. Strabo (5. 244) mentions the belief that the Pyriphlegethon (*Od.* 10. 513) flowed near the 'Αχερουσία λίμνη (695 n.), where were hot springs.

τείνει πρὸς αἴθραν κρᾶτα Πολυδέγμων λόφος, 700
 ἔξ οὗ τὰ πάντα χύτλα καὶ πᾶσαι μυχῶν
 πηγαὶ κατ' Αὔσονίτιν ἔλκονται χθόνα,
 λιπῶν δὲ Ληθαιῶνος ὑψηλὸν κλέτας,
 λίμνην τ' Ἄορνον ἀμφιτορνωτὴν βρόχω,
 καὶ χεῦμα Κωκυτοῖο λαβρωθὲν σκότῳ, 705
 Στυγὸς κελαινῆς νασμόν, ἔνθα Τερμιεύς
 ὀρκωμότους ἔτευξεν ἀφθίτοις ἔδρας,
 λοιβῆς ἀφύσσων χρυσέαις πέλλαις γάνος,
 μέλλων Γίγαντας καπὶ Τιτῆνας περᾶν,
 θήσει Δαείρα καὶ ξυνευνέτη δάνος, 710
 πήληκα κόρση κίονος προσάρμοσας.
 κτενεῖ δὲ κούρας Τηθύος παιδὸς τριπλᾶς,
 οἶμας μελωδοῦ μητρὸς ἐκμεμαγμένας,
 αὐτοκτόνοις ρίφαῖσιν ἔξ ἄκρας σκοπῆς
 Τυρσηνικὸν πρὸς κῦμα δυπτούσας πτεροῖς 715
 ὅπου λινεργῆς κλῶσις ἐλκύσει πικρά.

700. Lycophron is referring to the Apennines, the great watershed of Italy. Πολυδέγμων was also a name of Hades, so that the Apennines are brought by Lycophron into connexion with the underworld.

703. Ληθαιῶν is probably Mount Vesuvius. The name suggests the river Λήθη and Λήθης πεδῖον in Hades.

704. Lake Avernus was surrounded by steep and woody hills. Its deadly exhalations killed the birds flying over it, hence its name Ἄορνος (ὄρνις).

705. Lycophron means that down in the gloomy depths of Lake Avernus the subterranean Cocytus rushes along. For the Cocytus and Styx, rivers of Hades, cf. *Od.* 10. 514.

706. Zeus is called Τερμιεύς as ἀρχὴ καὶ τέρμα πάντων.

707. The oath by the Styx was the most sacred with the gods. Hesiod (*Th.* 784 sqq.) describes how Zeus sent Iris to bring from afar in a golden ewer the water of the Styx for the gods to swear by. Zeus gave this honour to Styx, daughter of Oceanus, for having been the first to side with him in his conflict with the Titans. According to Lycophron here Zeus, to set an example to the other gods of swearing by the Styx, poured out a libation of its waters. I adopt Scheer's λοιβῆς . . . γάνος, "water of libation." The only way to construe the reading of the MSS. λοιβάς τ' is to remove the comma after ἔδρας and

Mount Polydegmon raises to the sky, 700
 From whose recesses every stream and spring
 Through the Ausonian country are drawn down.
 He leaves Lethaeon's lofty cliffs behind,
 And Lake Aornus ringed with circling heights,
 And the Cocytus boiling in dark depths, 705
 A branch of the black Styx, where Termieus
 A place of oaths established for the gods,
 And in gold cups from it libations drew,
 'Gainst Giants and 'gainst Titans setting forth.
 Then to Daeira and her spouse his casque, 710
 Set on a pillar's top, he shall devote.
 Of Tethys' son three daughters he shall slay,
 Who reproduced their songstress-mother's lays.
 From lofty watch-rock they shall leap to death,
 And with their wings dive deep in Tuscan waves, 715
 Where Clotho draws them with her cruel thread.

put it after τ'. Holzinger keeps λοιβὰς (omitting τ') and takes γάνος in app. with it.

710. After his visit to the shades Odysseus made offerings to Persephone and her husband Hades (Pluto). The title Δάειρα referred to the use of the torch (δᾶς) in the worship of Demeter and Persephone.

712. The Sirens (Parthenope, Leucosia, and Ligeia) were daughters of the Achelous, which, like all rivers, was the offspring of Oceanus and Tethys. They were fated to die when any mariner who heard their song could pass by without harm, and when Odysseus, following the counsel of Circe, did so (*Od.* 12. 165 sqq.), they threw themselves into the sea. Thus Odysseus caused their death. In Hom. the Sirens are only two in number.

713. The mother of the Sirens was one of the Muses; some say Melpomene, others Terpsichore or Calliope.

714. In Hom. the Sirens dwell on an island between Aeaea and Scylla. Later legends localized them on the rocky islets (Σειρηνούσσαι νῆσοι) near Sorrento. The adjoining promontory in Campania was also called Σειρηνουσσῶν ἀκρωτήριον.

715. πτεροῖς: see on 653.

716. For the web of Fate cf. 144, 585.

τὴν μὲν Φαλήρου τύρσις ἐκβεβρασμένην
 Γλάνις τε ρεΐθροις δέξεται τέγγων χθόνα.
 οὗ σῆμα δωμήσαντες ἔγχωροι κόρης
 λοιβαῖσι καὶ θύσθλοισι Παρθενόπην βοῶν 720
 ἔτεια κυδανοῦσιν οἶωνδ' ἑλάν.
 ἄκτῃν δὲ τὴν προὔχουσιν εἰς Ἐνιπέως
 Λευκωσία ρίφεισα, τὴν ἐπώνυμον
 πέτραν ὀχίσει δαρὸν, ἔνθα λάβρος Ἴς
 γείτων θ' ὁ Λᾶρις ἐξερεύγονται ποτά. 725
 Λίγεια δ' εἰς Τέρειναν ἐκναυσθλώσεται,
 κλύδωνα χελλύσσουσα. τὴν δὲ ναυβάται
 κρόκαισι ταρχύουσιν ἐν παρακτίαις,
 Ὠκινάρου δίναισιν ἀγχιτέρμονα.
 λούσει δὲ σῆμα βούκερως νασμοῖς ἀρῆς 730
 ὀρνιθόπαιδος ἴσμα φοιβάζων ποτοῖς.
 πρώτη δὲ καὶ ποτ' αὖθι συγγόνων θεᾶ
 κραίνων ἀπάσης Μόψοπος ναυαρχίας
 πλωτῆρσι λαμπαδοῦχον ἐντυνεῖ δρόμον,
 χρησμοῖς πιθήσας. ὅν ποτ' ἀνξήσει λεῶς 735
 Νεαπολιτῶν, οἳ παρ' ἄκλυστον σκέπας

717. Parthenope was cast up near the city of Phalerum (Palaeopolis), which was called Parthenope after her. It was close to the later Neapolis (Naples), which we also find called Parthenope. Some identify the founder of Phalerum with the Argonaut Phalerus, an Athenian from whom the port of Phalerum, near Athens, took its name. The Γλάνις is the river Clanus (Virg. *G.* 2. 225).

722. Ἐνιπεύς was a river-god in Thessaly beloved by Tyro. Poseidon took the form of Enipeus and begot by Tyro twin sons, Pelias and Neleus; see *Od.* II. 235 sqq. Leucosia was cast upon the promontory (mod. Cape Licosa) between Poseidonia (Paestum) and Elea (Velia) in Lucania. It was separated by a narrow channel from the islet of Leucosia, which lay close to the mouths of the rivers Is and Laris.

726. Ligeia was washed up on an islet (afterwards called from her) off the city of Tereina on the coast of Bruttium. The sailors who found her apparently brought her body to the mainland opposite and buried it.

One, cast up by the sea, Phalerus' burg
 And Glanis' streams which bathe the land shall take.
 The dwellers there shall build the maiden's tomb,
 And with libations and slain kine each year 720
 Honour the goddess, winged Parthenope.
 Upon Poseidon's foreland jutting out
 Leucosia is thrown, and long shall rest
 On reef that bears her name, where raging Is
 And neighbouring Laris belch their waters forth. 725
 Unto Tereina shall Ligeia drift,
 Spewing the sea-surge. Her some sailing-folk
 Shall bury in the shingle on the beach,
 Close to the eddies of Ocinarus.
 The mighty bull-horned stream shall wash her
 grave, 730
 His waters cleansing where the bird-child rests.
 To the first goddess of these sisters three
 The ruler of the whole Mopsopian fleet
 Shall found a torch-race for his mariners
 At heaven's behest. This shall be magnified 735
 By people of Neapolis who dwell

730. ἀρῆς here = ἰσχυρός (Schol.); cf. *Il.* 5. 31, where one reading is ἄρες ἀρές (ἀρῆς being the positive of ἀρείων, ἄριστος). Rivers were commonly represented in ancient times as having the form of bulls, either from the horn-like branchings of a river or from its violence or its roaring; cf. 1407.

731. Lycophron, as Ciaceri suggests, probably imagines a monument of stone depicting the figure of the bird-child (653 n.) Ligeia. Holzinger thinks the meaning is "the bird-mother's town," referring not to Ligeia but to Tereina, whose descendants were turned into birds.

733. Diotimus, an Athenian commander in the Peloponnesian war (Thuc. i. 45), founded the torch-race in honour of Parthenope, when he put into the port of Naples. Μόψοπος is gen. of Μόψοψ, the name of an old Athenian king; cf. 1340.

ὄρμων Μισηνοῦ στύφλα νάσσονται κλίτη.
 βύκτας δ' ἐν ἄσκῳ συγκατακλείσας βοὸς
 παλινστροβήτοις πημοναῖς ἀλώμενος,
 κεραυνίῃ μᾶστιγι συμφλεχθήσεται 740
 καύηξ, ἐρινοῦ προσκαθήμενος κλάδω,
 ὥς μὴ καταβρόξη νιν ἐν ῥόχθοις κλύδων,
 Χάρυβδιν ἐκφυσῶσαν ἐλκύσας βυθῷ.
 βαιὸν δὲ τερφθεὶς τοῖς Ἀτλαντίδος γάμοις
 ἀναυλόχητον αὐτοκάβδαλον σκάφος 745
 βῆναι ταλάσσει, καὶ κυβερνῆσαι τάλας
 αὐτουργότευκτον βᾶριν εἰς μέσσην τροπὴν
 εἰκαῖα γόμοις προστεταργανωμένην.
 ἦς οἷα τυτθὸν Ἀμφίβαιος ἐκβράσας
 τῆς κηρύλου δάμαρτος ἀπτῆνα σπόρον 750
 αὐταῖς μεσόδμαις καὶ σὺν ἱκρίοις βαλεῖ
 πρὸς κῦμα δύπτην ἐμπεπλεγμένον κάλοις.
 πόντου δ' ἄυπνος ἐνσαρούμενος μυχοῖς,
 ἀστῶ σύννοικος Θρηκίας Ἀνθηδόνος
 ἔσται. παρ' ἄλλου δ' ἄλλος ὥς πεύκης κλάδον 755

738. Cf. *Od.* 10. 19 sqq., where Aeolus gives to Odysseus the winds enclosed in an ox-hide bag. When Odysseus' ship was in sight of Ithaca, his comrades opened the bag, and he was driven back by adverse winds to the isle of Aeolus.

740. Zeus sent his thunderbolts against the ship to avenge the Sun, whose oxen had been devoured by the comrades of Odysseus (*Od.* 12. 387, 415). For the use of μᾶστιξ cf. 436 n.

741. Odysseus clinging to the fig-tree to escape being sucked down by the whirlpool of Charybdis is described in *Od.* 12. 432 sqq.

744. With Calypso, daughter of Atlas, Odysseus remained seven years (*Od.* 7. 259), but only for a brief time was he happy with her (*Od.* 5. 152 sqq.).

745. Holzinger defends ἀναυλόχητον as meaning that the craft was too crazy ever to reach any haven. Most editors adopt Scheer's ἀναυτόχητον (= ὑπὸ ναυτῶν οὐκ ὀχοῦμενον), meaning that Odysseus had no fellow-mariners.

747. For the building of Odysseus' raft to bear him away from Calypso's isle see *Od.* 5. 247 sqq.

On rough cliffs by Misenum's haven calm.
 The winds he closes in an ox-hide bag,
 And, tossed about by woes which drive him back,
 Shall be enwrapped in flame of lightning-scourge, 740
 A seagull perching on a wild-fig's branch,
 Lest in its eddies the surge swallow him,
 While down it sucks Charybdis' waterspout.
 After brief joy, to Atlas' daughter wed,
 He shall embark, audacious man, on skiff 745
 That makes no harbour, rudely improvised.
 Himself, poor wretch, shall steer his work, a raft
 At random bolted to a centre keel.
 From this Poseidon casts him forth, as though
 Some unfledged offspring of a halcyon, 750
 And hurls him with the mast-box and the deck
 Into the waves, a diver rope-enmeshed.
 He, sleepless, swept about in ocean's gulfs,
 Shall lodge with Anthedonian sprung from Thrace.
 Gale after gale, like to a pine-tree's bark, 755

749. Poseidon was worshipped at Cyrene as Ἀμφίβαιος, a title which may be connected with γαῖήοχος. His angry billows cast Odysseus into the sea, *Od.* 5. 315.

751. Merry and Riddell (*Od.* App. 1) explain μεσόδμη as the box in which the mast was stepped, and ἵκρια as the deck, regarding the σχεδία of Odysseus as more or less like the ordinary ship of the time; Brieger, however, regards it as a flat-bottomed box. In our passage Holzinger distinguishes the raft of barks (μεσόδμαι) fastened together and the box-like wooden structure resembling a fore-deck (ἵκρια) which was placed upon it; he thinks that Lycophron designates the latter by βάρης, the former by τρόπις.

752. Odysseus got entangled with the ropes of the sails.

754. The "citizen of Anthedon" is the sea-god Glaucus, who was originally a fisherman from Anthedon in Boeotia, which was colonized by the Thracians.

755. The Schol. takes πεύκης κλάδον in apposition with φελλόν, citing Leonidas to show that the φελλοί for buoying nets were got from pine-trees. κλάδος seems to bear the meaning "tree-bark" in 830 *infr.*

βύκτης στροβήσει φελλὸν ἐνθρώσκων πνοαῖς.
 μόλις δὲ Βύνης ἐκ παλιρροίας κακῆς
 ἄμπυξ σαώσει, στέρνα δεδρυφαγμένον
 καὶ χεῖρας ἄκρας, αῖς κρεαγράπτους πέτρας
 μάρπτων, ἀλιβρώτοισιν αἵμαχθήσεται 760
 στόρθυγξι. νῆσον δ' εἰς Κρόνῳ στυγουμένην
 Ἄρπην περάσας, μεζέων κρεανόμον,
 ἄχλαινος ἱκτής πημάτων λυγρῶν κόπις
 τὸν μυθοπλάστην ἐξυλακτήσει γόον,
 ἀρὰς τετικῶς τοῦ τυφλωθέντος δάκους. 765
 οὔπω μάλ', οὔπω, μὴ τοσόσδ' ὕπνος λάβοι
 λήθης Μέλανθον ἀγκλιθένθ' Ἴππηγέτην.
 ἥξει γάρ, ἥξει ναύλοχον Ῥεῖθρου σκέπας
 καὶ Νηρίτου πρηῶνας. ὄψεται δὲ πᾶν
 μέλαθρον ἄρδην ἐκ βάθρων ἀνάστατον 770
 μύκλοις γυναικόκλωψιν. ἡ δὲ βασσάρα

757. In *Od.* 5. 333 sqq. we are told how Odysseus was rescued by the sea-goddess Ino-Leucothea giving to him her wimple (κρήδεμνον). ἄμπυξ is used loosely by Lyc. = κρήδεμνον, as the ἄμπυξ was a metal diadem over the forehead (v. Leaf on *Il.* 22. 468). For the title Βύνη see on 106.

762. Ἄρπη (= Δρεπάνη) was an old name of Corcyra, the island of the Phaeacians. The sickle (ἄρπη) with which Zeus emasculated Cronos, his father, was said to be buried there. See also on 869.

764. Odysseus tells the story of his woes to Alcinous, the Phaeacian king (*Od.* 9-12). I take μυθοπλάστην γόον as meaning lit. "a lament which kept inventing a fictitious tale." Holzinger takes γόον as the tears shed by Odysseus when he heard the bard Demodocus; these tears led Alcinous to ask him to tell his story (*Od.* 8. 533). Ciaceri thinks μυθ. γόον means the sad adventure (with the Cyclops Polyphemus) which made Odysseus take a false name Οἰτις (*Od.* 9. 414). This, amongst other adventures, he told to Alcinous.

765. Polyphemus, blinded by Odysseus, prayed his father Poseidon to prevent Odysseus returning to his home (*Od.* 9. 528).

766. οὔπω sc. τετικῶς.

767. Μέλανθος (cf. κυανοχαίτης) was a title of Poseidon at Athens; Ἴππηγέτης a title of his at Delos. Demeter, trying to escape Poseidon, took the form of a mare, but Poseidon also transformed himself into a

A cork, shall whirl him with its swooping blast.
 Scarce shall Leucothea from the deadly swirl
 By her veil save him, with his breast all torn
 And hands, with which when he essays to grasp
 Flesh-scoring rocks, the sea-gnawed spikes shall
 make 760

His blood to stream. Then to the Sickle-land,
 The isle which Cronos, shorn of vigour, loathed,
 He comes as naked beggar with sad tale,
 And whining shall recount fictitious woes,
 Having fulfilled the blinded monster's curse— 765
 Not yet! no such forgetful slumber seize
 Melanthus, Steed-creator, sunk to rest!

He comes, he comes to Rheithrum's haven sure,
 And to Mount Neritum. There he shall see
 His house from the foundations overthrown 770
 By woman-stealing wenchers; and that fox,

horse and begat the steed Arion. I accept Scheer's ἀγκλιθένθ' (cf. *Od.* 18. 189 εὔδε δ' ἀνακλινθεῖσα). Those who retain ἐγκλιθένθ' explain it of the attitude of Poseidon in procreating the horse. Scheer thinks the passage refers to Odysseus and not to Poseidon; he quotes *Od.* 13. 92 εὔδε λελασμένος, 6. 231 κόμας ὑακινθίνῃ ἄνθει ὁμοίας, 8. 494 ἵππος δουράτεος . . ὄν . . ἤγαγε, all referring to Odysseus, but it is more probable that Cassandra prays that Poseidon may not let his vengeance sleep; cf. *Od.* 13. 125 οὐδ' Ἐνοσίχθων Λήθεται ἀπειλάων κ.τ.λ., quoted by Holzinger.

768. Rheithrum was the haven of Ithaca, the home of Odysseus, and Neritum was a mountain there.

771. The μύκλοι (cf. 816) are the suitors of Penelope who violated the handmaids of Odysseus' house. Penelope is here called βασσάρα, a word which meant a fox-skin and is here used for a fox, or bacchant (cf. 792), or courtesan (cf. 1393). Lycophron adopts the version that Penelope did actually yield to the advances of the suitors and so played the courtesan with an affectation of virtue, though some think that by σεμνῶς he means that she behaved honourably, and by κασπαρεύουσα merely that she played off one suitor against another by pretending to favour him, this putting off of her choice proving ruinous to the estate of Odysseus.

σεμνῶς κασωρεύουσα κοιλανεῖ δόμους,
 θοίναισιν ὄλβον ἐκχέασα τλήμονος.
 αὐτὸς δὲ πλείω τῶν ἐπὶ Σκαιαῖς πόνους
 ἰδὼν μολοβρός, τλήσεται μὲν οἰκετῶν 775
 στυγνὰς ἀπειλὰς εὐλόφῳ νώτῳ φέρειν
 δέννοις κολασθεῖς. τλήσεται δὲ καὶ χερῶν
 πληγαῖς ὑπείκειν καὶ βολαῖσιν ὀστράκων.
 οὐ γὰρ ξέναι μάστιγες, ἀλλὰ δαψιλῆς
 σφραγὶς μενεῖ Θόαντος ἐν πλευραῖς ἔτι, 780
 λύγοισι τετρανθεῖσα, τὰς ὁ λυμεῶν
 ἐπεγκολάπτειν ἀστένακτος αἰνέσει,
 ἐκουσίαν σμῶδιγγα προσμάσσων δομῇ,
 ὅπως παλεύσῃ δυσμενεῖς, κατασκόποις
 λώβαισι καὶ κλαυθοῖσι φηλώσας πρόμον. 785
 ὃν Βομβυλείας κλιτὺς ἢ Τεμμικία
 ὕψιστον ἡμῖν πῆμ' ἐτέκνωσέν ποτε,
 μόνος πρὸς οἴκους ναυτίλων σωθεὶς τάλας.
 λοῖσθον δὲ καύηξ ὥστε κυμάτων δρομεὺς
 ὥς κόγχος ἄλμῃ πάντοθεν περιτριβεῖς, 790
 κτῆσίν τε θοίναις Πρωνίων λαφυρσίαν
 πρὸς τῆς Λακαίνης αἰνοβακχεύτου κιχών,

774. At the Scaean gates of Troy the fierce struggle for the body of Achilles took place. Odysseus kept the Trojans at bay while Ajax bore off the body on his shoulders. *πλείω* is adverbial.

775. Odysseus was taunted as *μολοβρός* (which some explain as "filthy pig") by Melantheus and Irus (*Od.* 17. 219; 18. 26).

778. In the fragments of the *Ὀστολόγοι* of Aeschylus, a satyric drama based on *Od.* 18, we read of pots being hurled at Odysseus.

779. Odysseus allowed himself to be scourged by Thoas, one of the Greeks, before he came as a disfigured spy into Troy to deceive Priam; cf. *Od.* 4. 244 sqq.

786. According to one legend Anticleia gave birth to Odysseus *περὶ τὸ Ἀλαλκομένειον ἐν τῇ Βοιωτίᾳ*, and in memory of his birthplace he gave the name of *Ἀλαλκόμεναι* to a town in Ithaca. Some assume that Anticleia was outraged by Sisyphus (cf. 344, 1030) in Boeotia on her way to be wedded to Laertes, and so Odysseus, born after she was

That whore with mien demure, shall gut his home,
 On feasts out-pouring the poor wretch's wealth ;
 While he himself, a starveling, seeing now
 More woes than at the Scaean gates, shall brook 775
 His thralls' rough threats, submissive to the yoke,
 Schooled by abuse. Yea, he shall bring himself
 To yield to blows and potsherds hurled at him.
 Not strange to him are scourges ; the broad mark
 Of Thoas' seal shall still rest on his loins, 780
 Imprinted by the switches which that pest
 Without a groan shall let cut into him,
 Branding his body with the self-sought weals,
 To fool his foes as a disfigured spy,
 And by his wailings to deceive our king. 785
 He, whom Boeotia's hill, the Flute-queen's haunt,
 Once bore to be for us a crowning ill,
 Alone saved from his ships comes sadly home.
 At last, like to a gull which skims the waves,
 Like to a shell all worn by the sea, 790
 Finding his goods devoured in Pronian feasts
 Through his Laconian wife's wild bacchanals,

wedded to Laertes in Ithaca, was a natural son of Sisyphus ; this involves taking ἐτέκνωσεν (787) as = ἐγέννησεν used of conception, not parturition.

The Τέμμικες were pre-Cadmean inhabitants of Boeotia ; cf. 644. Athene, as inventress of the flute, was called Βομβυλεία by the Boeotians.

787 sqq. The harshness of the construction favours the proposal to re-arrange these lines in the following order :—787, 789, 790, 788, 791.

791. The Πρώριοι were one of the four tribes into which the island of Cephallenia near Ithaca was divided (Thuc. 2. 30). Cephallenia is called Same or Samos in Homer, and from it many of the suitors came ; cf. *Od.* 16. 249.

792. Penelope is called Laconian as daughter of Icarius, brother of Tyndareus.

σῦφαρ θανεῖται, πόντιον φυγὼν σκέπας,
 κόραξ σὺν ὕπλοις Νηρίτων δρυμῶν πέλας.
 κτενεῖ δὲ τύψας πλευρὰ λοίγιος στόνυξ 795
 κέντρῳ δυσαλθῆς ἔλλοπος Σαρδωνικῆς.
 κέλῳρ δὲ πατρὸς ἄρταμος κληθήσεται,
 Ἀχιλλέως δάμαρτος αὐτανέψιος.
 μάντιν δὲ νεκρὸν Εὐρυτὰν στέψει λεώς,
 ὃ τ' αἰπὺν ναίων Τραμπύας ἐδέθλιον, 800
 ἐν ᾗ πότ' αὖθις Ἡρακλῆ φθίσει δράκων
 Τυμφαῖος ἐν θοίναισιν Αἰθίκων πρόμος,
 τὸν Αἰακοῦ τε καὶ Περσέως σποράς
 καὶ Τημενείων οὐκ ἄπωθεν αἰμάτων.
 Πέργη δέ μιν θανόντα, Τυρσηνῶν ὄρος, 805
 ἐν Γορτυναίᾳ δέξεται πεφλεγμένον,
 ὅταν στενάζων κῆρας ἐκπνεύσῃ βίον

793. *σῦφαρ* properly meant the wrinkled skin of a serpent. The meaning of *πόντιον φυγὼν σκέπας* is obscure: Teiresias had predicted to Odysseus that death would come upon him *ἐξ ἁλός* (*Od.* II. 134), and Lycophron may mean that Odysseus shunned the haven of Ithaca in an effort to avert his destined end. Holzinger thinks that Lycophron is referring to Odysseus leaving the haven of Ithaca to go over to Epeirus to sacrifice to Poseidon after the slaughter of the suitors, as Teiresias had ordained; but *φυγὼν* can hardly be used merely as = *λιπὼν*. Ciaceri takes *πόντιον σκέπας* as the sea generally, the meaning being that Odysseus, in order to make the sacrifice to Poseidon, was to leave the sea far behind him and penetrate into the interior of Epeirus, where the people knew not the sea; cf. *Od.* II. 127.

794. The crow, *annosa cornix*, was proverbial for its longevity.

795. The *Τηλεγονία*, a cyclic poem, told how Telegonus, son of Odysseus and Circe, was sent by Circe to find Odysseus, and being driven by a storm on Ithaca proceeded to plunder the island to get food. Odysseus opposed him, and Telegonus, ignorant that he was his father, slew him with a lance tipped with fish-bone.

796. "Sardinian" = "Tyrrhenian," referring to the western Italian sea. Circe dwelt in Tyrrhenia, and tipped her son's lance with a bone or spike from the tail of the poisonous fish (the sting-ray, *τρυνγών*) taken from this sea. A play of Sophocles bore the name Ὀδυσσεὺς ἀκανθοπλήξ.

Shunning the haven, wrinkled he shall die,
Crow-aged, in arms near woody Neritum.
A doom-fraught lance thrust through his side brings
death 795

With fatal barb got from Sardinian fish.
His father's butcher shall the son be called,
That son the cousin of Achilles' wife.
When dead, as seer the Eurytanian folk
Shall honour him, and those who have as home 800
High Trampya, where the Tymphaean snake,
The Aethic leader, shall while feasting slay
One Heracles, the seed of Aeacus
And Perseus, close akin to Temenus.
Then Perga's Tuscan hill shall take his corpse 805
Burnt on the pyre in Gortynaean land,
When he shall breathe his last, bemoaning much

798. Medea was wedded by Achilles in the Elysian Fields (174 n.). Circe was sister of the Colchian Aeetes, father of Medea.

799. The Eurytanians were one of the old peoples of Aetolia. They had a νεκρομαντεῖον Ὀδυσσεύς.

800. Trampya was a city in Epeirus; the Τυμφαῖοι and Αἰθῆκες were tribes in that land. The "snake" is Polysperchon who in 309 B.C. slew Heracles, son of Alexander the Great and Barsine. Olympias (mother of Alexander the Great) was daughter of the Molossian Neoptolemus who was descended from Neoptolemus, son of Achilles, and so from Aeacus (father of Peleus). Alexander the Great claimed descent from the hero Heracles, as the Macedonian kings were Temenids, and Temenus was a great-grandson of Heracles, who was a great-grandson of Perseus.

805. In the *Telegonia* (795 n.) Telegonus, when he found that it was Odysseus his father whom he had slain, took the body back with him when he returned to Circe in the Tyrrhenian land. Along with him came Telemachus and Penelope. Lycophron here says that the body was burned in Etruria at Cortona, and buried at Mount Perga close to Cortona, which is here called Gortyna.

807. In this line Cassandra goes back to the dying moments of Odysseus in Ithaca, when he is endowed with prophetic vision.

παιδός τε καὶ δάμαρτος, ἣν κτείνας πόσις
 αὐτὸς πρὸς "Αἶδην δευτέραν ὁδὸν περᾶ,
 σφαγαῖς ἀδελφῆς ἡλοκισμένος δέρην, 810
 Γλαύκωνος 'Αψύρτοιό τ' αὐτανεψίας.
 χῶ μὲν τοσούτων θῖνα πημάτων ἰδὼν
 ἄστρεπτον "Αἶδην δύσεται τὸ δεύτερον,
 γαληνὸν ἤμαρ οὐποτ' ἐν ζωῇ δρακῶν.
 ὦ σχέτλι', ὥς σοι κρεῖσσον ἦν μίμνειν πάτρα 815
 βοηλατοῦντα, καὶ τὸν ἐργάτην μύκλον
 κάνθων' ὑπὸ ζεύγλαισι μεσσαβοῦν ἔτι
 πλασταῖσι λύσσης μηχαναῖς οἰστρημένον,
 ἢ τηλικῶνδε πεῖραν ὀτλήσαι κακῶν.
 Ὅ δ' αἰνόλεκτρον ἀρπαγείσαν εὐνέτης 820
 πλᾶτιν ματεύων, κληδόνων πεπυσμένος,
 ποθῶν δὲ φάσμα πτηνόν, εἰς αἶθραν φυγόν,
 ποίους θαλάσσης οὐκ ἐρευνήσει μυχούς;
 ποίαν δὲ χέρσον οὐκ ἀνιχνεύσει μολῶν;

808. παιδός = Telemachus; δάμαρτος = Circe. After the death of Odysseus, Telegonus married Penelope, and Telemachus (son of Odysseus and Penelope) married Circe. Telemachus afterwards slew Circe, and was in turn slain by Cassiphone, who was daughter of Odysseus and Circe and so half-sister of Telemachus.

811. Glaucon was son of Minos and Pasiphae; Absyrtus was son of the Colchian Aeetes; Circe, Pasiphae, and Aeetes were all children of the Sun-god; thus Cassiphone, daughter of Circe, was cousin of Glaucon and Absyrtus.

813. The first entry of Odysseus into Hades was when he went down to consult Teiresias (681 sqq.).

815. Odysseus feigned madness in order to avoid going to Troy. The Greek chiefs who came to Ithaca to invite him to join the expedition found him ploughing with an ox and an ass yoked together, and sowing salt. His imposture was detected by Palamedes, who placed the infant Telemachus in front of the plough, and Odysseus stopped the plough to save his child's life. He was then obliged to fulfil the promise he had made as a suitor of Helen to recover her if she were carried off.

820. The wanderings of Menelaus returning from Troy are now

The fate of son and wife, whom her lord slays
And goes himself next on the road to Death,
With his throat furrowed by that sister's hands, 810
Cousin of Glaucon and Absyrtus too.

So he, beholding such a heap of woes,
Once more shall enter Hades, there to stay,
Knowing not any peaceful day in life.
O wretch ! much better 'twere for thee to bide 815
Ox-driving in thy land, and still to bind
The toiling stallion-ass beneath the yoke,
By feigned device of frenzy driven wild,
Than to endure the test of ills so great !

And he, the husband seeking ill-wed wife 820
Borne off, of whom he learns by rumours vague,
Yearning for that winged phantom flown on high,
What corners of the sea shall he not search ?
What land shall he not visit and track out ?

described. Lycophron attributes them to his search for his lost wife Helen ; in Homer (*Od.* 3. 287, 4. 82) it is Zeus who in his wrath drives him hither and thither for eight years.

821. In *Hdt.* 2. 118 we are told that Menelaus learned from the Trojans that Helen was not with them but in Egypt, and he came thither to seek her.

822. Euripides in his *Helen* assumes that Paris had brought with him to Troy merely an εἰδωλον of Helen (cf. 113 supr.), and that this εἰδωλον was taken by Menelaus at the fall of Troy and brought away by him on his homeward voyage, during which he was driven by a storm to Egypt, where he found the real Helen and the phantom vanished (*Hel.* 605 βέβηκεν ἄλοχος σὴ πρὸς αἰθέρος πτυχὰς | ἀρθεῖσ' ἄφαντος). Lycophron's words here seem to imply that the εἰδωλον flew away and disappeared at the moment it came into the hands of Menelaus at Troy, as φυγόν must be used of past time contrasted with ποθῶν and ἀνιχνεύσει. The legend of the εἰδωλον of Helen is first found apparently in the παλινῳδία of Stesichorus.

823. In *Od.* 4. 83 Menelaus tells how he roamed over Cyprus and Phoenicia and Egypt, and reached the Aethiopians and Sidonians and Erembi and Libya.

ἐπόψεται μὲν πρῶτα Τυφῶνος σκοπᾶς, 825
 καὶ πέμπελον γραῦν μαρμαρουμένην δέμας,
 καὶ τὰς Ἑρεμβῶν ναυβάταις ἠχθημένας
 προβλῆτας ἀκτάς. ὄψεται δὲ τλήμονος
 Μύρρας ἐρυμνὸν ἄστν, τῆς μογοστόκου
 ὠδῖνας ἐξέλυσε δενδρώδης κλάδος, 830
 καὶ τὸν θεᾶ κλαυσθέντα Γαύαντος τάφον
 Σχοινῆδι μουσόφθαρτον Ἀρέντα Ξένη,
 κραντῆρι λευκῷ τὸν ποτ' ἔκτανε πτέλας.
 ἐπόψεται δὲ τύρσιας Κηφηίδας,
 καὶ Λαφρίου λακτίσμαθ' Ἑρμαίου ποδός, 835
 δισσὰς τε πέτρας, κέπφος αἶς προσήλατο.

825. Typhoeus (Typhon) is said in *Il.* 2. 783 to have his resting-place at Ἄριμα, which is supposed to have been in Cilicia. From the order Lycophron observes in the wanderings of Menelaus it is clearly some place in the East that he means to describe. In 689 *supr.* he said that Typhoeus was buried on the Campanian coast; Pindar (*Pyth.* 1. 16) says that Typhoeus was reared in Cilicia and buried under the volcanic region from Cumae to Etna.

826. Aphrodite, surprised by the gods in her intrigue with Ares, fled from Olympus to Cyprus. When the gods sought her there, an old woman betrayed where she was hidden, and Aphrodite in wrath turned her into stone.

827. The name Ἑρεμβοί (*Od.* 4. 84) seems to be connected with ἔρεβος, ἐρεβεννός, and ἐρεμνός. Some identify them with the Troglodytes (their name "dark men" meaning "hole-dwellers") either in Arabia or on the other side of the Red Sea on the E. of Africa. Others explain the name as "swarthy," and regard them as a branch of the Aethiopians on the Mediterranean coast opposite Cyprus. Ameis thinks the name is the same as that of the Hebrews, Aramaeans, and Arabians.

829. The city of Myrrha is Byblus in Phoenicia. Myrrha (or Smyrna), having committed incest with her father, the Assyrian king Theias, was turned into a tree of the same name, and from the trunk of the tree gave birth to Adonis, whom Aphrodite loved. In *Ov. Met.* 10. 298 sqq. she is said to have been the daughter of Cinyras, king of Cyprus.

830. For κλάδος = "tree-bark" cf. 755 *supr.* Professor Goligher has suggested that δεινδ. κλάδος means "a tree-born scion," i.e. Adonis.

831. Γαύας was a Cyprian title of Adonis. His death was compassed

The crags of Typhon first shall he behold, 825
 And the aged hag turned into rocky form,
 And the Erembi's jutting coasts abhorred
 By mariners. The stronghold shall he see
 Of woeful Myrrha, whom from grievous pangs
 Of birth the bursting tree-bark did set free, 830
 And Gavas' tomb, the Muses' victim, mourned
 By the Marsh-goddess, Warrior, Immigrant ;
 Him once the wild-boar with its white tusk slew.
 And Cepheus' towers he shall behold, and springs
 Struck out by hospitable Hermes' foot, 835
 And those two rocks, on which that stupid gull

by the Muses as a vengeance on Aphrodite, who had made three of them (Calliope, Terpsichore, and Euterpe) yield to the joys of love. He was killed by a boar on Lebanon when he was drawn to the chase by a hunting-song sung by the Muses. In his honour Aphrodite founded yearly rites called 'Αδώνια; cf. Theocritus' 'Αδωνιάζουσαι. At Samos there was a temple of Aphrodite ἐν Καλάμοις or ἐν Ἑλεῖ founded by Athenian courtesans who followed Pericles when he besieged Samos. From it Aphrodite got the title Σχοινῆϊς (σχοῖνος = κάλαμος), though some would connect it with Schoinus, a little harbour of Corinth near which she had a temple. Herodotus (2. 112) mentions a temple of Ξείνη Ἀφροδίτη whom he identifies with Helen. She is the Phoenician Astarte, the title Ξείνη distinguishing her from the Egyptian Aphrodite. The title Ἀρέντα is obscure. The Schol. explains it ὅτι δύο ξένους ἀρμόττει *πρὸς μίαν συνάφειαν γαμικήν. Holzinger identifies it with Ἀρεία "armed," under which title Aphrodite had a temple at Sparta.

834. Cepheus was king of Aethiopia and father of Andromeda.

835. In Aethiopia Hermes made a spring gush forth for the heifer Io, who had been given into his charge by Zeus, by smiting with his foot the spot called Ἑρμοῦ πτέρνα. The title Λάφριος is = φιλόξενος (Schol.). Λαφρία was a title of Athene (see 356) as giver of booty, and that would suggest that Λάφριος may be = Κτάρος (679).

836. A sea-monster (κῆτος, here sarcastically called κέπρος) was sent by Poseidon to waste Aethiopia because Cepheus' wife boasted that she surpassed the Nereids in beauty. Cepheus, as an oracle bade, exposed his daughter Andromeda to be devoured, but she was delivered by Perseus. The story is like that of Heracles and Hesione (v. 34), as Perseus is swallowed by the monster and cuts its entrails.

δαιτὸς χατίζων. ἀντὶ θηλείας δ' ἔβη
 τὸν χρυσόπατρον μόρφνον ἀρπάσας γνάθοις,
 τὸν ἥπατουργὸν ἄρσεν' ἀρβυλόπτερον.
 πεφήσεται δὲ τοῦ θεριστῆρος ξυρῶ, 840
 φάλαινα δυσμίσσητος ἐξινωμένη;
 ἵπποβρότους ὠδῖνας οἷξαντος τόκων
 τῆς δειρόπαιδος μαρμαρώπιδος γαλῆς,
 ὃς ζωοπλαστῶν ἄνδρας ἐξ ἄκρου ποδὸς
 ἀγαλματώσας ἀμφελύτρωσεν πέτρῳ, 845
 λαμπτηροκλέπτης τριπλανοῦς ποδηγίας.
 ἐπόψεται δὲ τοὺς θερειπότους γύας,
 καὶ ῥεῖθρον Ἀσβύσταο καὶ χαμευνάδας
 εὐνάς, δυσόδομοις θηρσὶ συγκοιμώμενος.
 καὶ πάντα τλήσεθ' οὔνεκ' Αἰγύας κυνὸς 850
 τῆς θηλύπαιδος καὶ τριάνορος κόρης.
 ἥξει δ' ἀλήτης εἰς Ἰαπύγων στρατόν,
 καὶ ὄωρ' ἀνάψει παρθένω Σκυλητρίᾳ,

838. Perseus is called "golden-sired" because his mother Danae was visited by Zeus in a shower of gold.

842. Lycophron passes here to the slaying of Medusa. When Perseus cut off her head, a horse and man were born from her severed neck. The weasel was supposed to produce its young from its neck and mouth; cf. *Ov. Met.* 9. 322.

844. By displaying the head of the Gorgon Medusa Perseus was able to turn beholders to stone, and they became rooted to the ground.

845. I adopt Scheer's ἀμφελύτρωσεν πέτρῳ for ἀμφελυτρώσει πέτρων.

846. The three Γραῖαι, daughters of Phorcys and Ceto, possessed only one eye and one tooth between them. Perseus deprived them of these, and afterwards restored them on condition that the Γραῖαι should guide him to the nymphs who equipped him against Medusa.

847. Menelaus visited the fields of Egypt watered by the Nile swollen with melted snow. The Nile is called Asbystes from the Asbystae, a Libyan tribe south of Cyrene; cf. 895.

849. In order that Menelaus might take Proteus by surprise and learn from him how he should return to his home, he and three of his comrades were covered with the skins of seals by Eidothea, daughter of Proteus, and lay on the beach amid the evil-smelling seals (*Od.* 4. 435 sqq.).

Leaped, seeking food, when with his jaws he snatched
 No maiden, but the eagle golden-sired,
 The liver-rending hero with winged shoes.
 The loathed sea-monster, all its sinews cut, 840
 Slain by that reaper's razor then shall be,
 Who freed the man and horse born weasel-wise
 From neck of dam whose look can turn to stone,
 And, moulding living men from foot to head
 In statue form, with stone did case them round, 845
 Thief of the lamp which lit the feet of three.
 Then he shall see the summer-watered fields,
 And flowing Nile, and litters on the ground,
 While resting 'mid the evil-smelling seals.
 All this he bears through love of Spartan hound, 850
 That thrice-wed maid who only daughters bore.
 Then roams he to the Iapygian host,
 And hangs up offerings to the Plundering Maid,

850. Αἶγυς was a city of Laconia on the borders of Arcadia. For the Laconian origin of Helen cf. 87. In Hom. she is Ἀργεΐη Ἑλένη, hence the variant Ἀργείας here. She is called κύων by reason of her shamelessness; cf. 87.

851. The three husbands of Helen here referred to are probably Menelaus, Paris, and Deiphobus; in 143 supr. she is called πεντάλεκτρος, Theseus and Achilles being included. Her daughters were Iphigeneia and Hermione, the former by Theseus, the latter by Menelaus. Homer mentions Hermione only; Hesiod mentions Hermione and also a son Nicostratus; Sophocles follows Hesiod (see Jebb on Soph. *El.* 539). According to the common tradition Iphigeneia was a daughter of Agamemnon and Clytaemnestra.

852. The voyage of Menelaus along the coast of Italy is now described. Iapygia was the name applied by the Greeks usually to the "heel" of Italy, i.e. Calabria, terminating in the Ἀκρα Ἰαπυγία. The Iapyges (who probably came from Illyria) are here called στρατός from their warlike character.

853. Σκυλητρία (σκῦλα, *spolia*) is a title of Athene; cf. Λαφρία, 356. Scheer reads Σκυλλητρία, from Σκυλλήτιον, an Athenian colony in Bruttium.

Ταμάσσιον κρατῆρα καὶ βοάγριον
 καὶ τὰς δάμαρτος ἀσκέρας εὐμάριδας. 855
 ἥξει δὲ Σῆριν καὶ Λακινίου μυχούς,
 ἐν οἷσι πόρτις ὄρχατον τεύξει θεᾷ
 Ὀπλοσμία φυτοῖσιν ἐξησκημένον.
 γυναιξὶ δ' ἔσται τεθμός ἐγχώροις αἰὲ
 πενθεῖν τὸν εἰνάπηχυν Αἰακοῦ τρίτον 860
 καὶ Δωρίδος, πρηστῆρα δαΐου μάχης,
 καὶ μήτε χρυσῷ φαιδρὰ καλλύνειν ῥέθη,
 μήθ' ἀβροπήνους ἀμφιβάλλεσθαι πέπλους
 κάλχη φορυκτούς, οὔνεκεν θεᾷ θεὸς
 χέρσου μέγαν στόρθυγγα δωρεῖται κτίσαι. 865
 ἥξει δὲ ταύρου γυμνάδας κακοξένους
 πάλης κονίστρας, ὃν τε Κωλῶτις τεκνοῖ,
 Ἀλεντία κρείουσα Δογγούρου μυχῶν,
 Ἄρπης Κρόνου πῆδημα Κογχείας θ' ὕδωρ
 κάμφας Γονοῦσάν τ' ἠδὲ Σικανῶν πλάκας, 870
 καὶ θηροχλαίνου σηκὸν ὠμηστοῦ λύκου,

854. Ταμασσός (or Τάμασος) in Cyprus was famous for its copper mines; cf. *Od.* i. 184, where it is called Τεμέση.

855. Lycophron implies that Helen had been found in Egypt by Menelaus and brought away by him. εὐμαρίς, which was a soft Eastern shoe (Aesch. *Pers.* 660, Eur. *Or.* 1370), is here used as an adj. (= βάρβαρος) with ἀσκέρα (a fur-lined shoe).

856. Siris was a city on a river of the same name in Magna Graecia. Thetis gave to Hera (Ὀπλοσμία, 614 n.) the grove on Cape Lacinium (near Croton), where was a famous temple of Hera. For πόρτις = κόρη cf. 102, 320; the Nereids, of whom Thetis was one, are κόραι, cf. Aesch. *fr.* 174, Eur. *I.T.* 427 (Holzinger).

859. The women of Croton, in gratitude for the gift of Thetis, share her sorrow for the death of Achilles. Achilles' father Peleus was son of Aeacus, and his mother Thetis was daughter of Doris.

866. Menelaus comes to Sicily. Eryx, the Sicilian, son of the Argonaut Butes and Aphrodite, slew strangers by wrestling with them. On the promontory called after him was a famous temple of Aphrodite (Erycina). Κωλῶτις was a Cyprian title of Aphrodite (Schol.); it may be connected with Κωλιάς an Attic title of the goddess betokening the mysteries of generation and birth. Ἀλεντία was a title of hers at

Tamassian mixing-bowls and ox-hide shield
 And his wife's foreign shoes of fur-skin wrought. 855
 He comes to Siris and Lacinium's nooks,
 Where once the nymph for Hera shall lay out
 A garden-grove made beautiful with trees.
 Amongst the women there the law shall hold
 To mourn that battle-bolt, nine cubits high, 860
 Born third in Aeacus' and Doris' line,
 And not to deck their gleaming limbs with gold,
 Nor put about them softly-woven robes
 Dyed purple, since to goddess goddess gave
 As habitation that great spike of land. 865
 Then comes he to the sandy wrestling-ring
 Of the guest-slaying bull whom Cypris bore,
 Queen of the Ales and Longurus' creeks.
 Round Cronos' Sickle's Fall, round Conche's streams,
 Gonusa, and Sicanian fields he winds, 870
 And shrine of ravening wolf in lion's hide,

Colophon derived from the river "Αλῆς (v. 425). *Δόγγουπος* is said by the Schol. to be a harbour in Sicily, which some identify with Panormus.

869. The sickle with which Zeus emasculated Cronos was supposed to have fallen either at Drepanum (*δρέπανον*, "sickle") in Sicily or at Corcyra (earlier called *Δρεπάνη* or *Ἀρπη*, v. 762). Holzinger explains *Κογχεία* as a form of *Κόγχη*, and thinks that it is Panormus (Palermo), which in shape resembles a shell; it is still spoken of as *Conca d'Oro*. The river then would be the Orethus. Ciaceri assumes that it is Himera with its hot springs which is here mentioned.

870. *Γονοῦσα* is quite unknown: Tzetzes says it is a *λίμνη Σικελίας*; Holzinger suggests Cape Soluntum; Ciaceri proposes to read *Αἰγοῦσαν*, the name of an islet off the west coast of Sicily.

The Sicanians were the old dwellers on the W. of Sicily; the Sicilians proper dwelt in the E. of the island. Lycophron does not use *Σικελοί* or *Σικελία* (cf. 951, 1029), so *Σικανοί* may be used here for the inhabitants generally, or may refer specially to the people of W. Sicily.

871. On the island of Ilva (Aethalia, Elba) off the coast of Etruria

ὃν Κρηθέως ἄμναμος ὀρμίσας σκάφος
 ἔδειμε πεντήκοντα σὺν ναυηγέταις.
 κρόκαι δὲ Μινυῶν εὐλιπῇ στελγίσματα
 τηροῦσιν, ἄλμης οὐδὲ φοιβάζει κλύδων, 875
 οὐδ' ὀμβρία σμήχουσα δηναῖον νιφάς.

Ἄλλους δὲ θῖνες οἳ τε Ταυχείρων πέλας
 μύρμηκες αἰάζουσιν ἐκβεβρασμένους
 ἔρημον εἰς Ἄτλαντος οἰκητήριον
 θρυλιγμάτων δέρτρουσι προσσεσηρότας, 880
 Μόψον Τιταιρώνειον ἔνθα ναυβάται
 θανόντα ταρχύσαντο, τυμβείαν θ' ὕπερ
 κρηπῖδ' ἀνεστήλωσαν Ἀργώου δορὸς
 κλασθὲν πέτευρον, νερτέρων κειμήλιον,
 Αὔσιγδα Κινύφειος ἧ τέγγων ῥόος 885
 νασμοῖς λιπαίνει, τῷ δὲ Νηρέως γόνῳ
 Τρίτῳι Κολχίς ὥπασεν δάνος γυνή
 χρυσῷ πλατὺν κρατῆρα κεκροτημένον,
 δεῖξαντι πλωτὴν οἶμον, ἧ διὰ στενῶν
 μύρμων ἐνήσει Τῖφυς ἄθραυστον σκάφος. 890
 Γραικοὺς δὲ χώρας τουτάκις λαβεῖν κράτη,

a temple was erected to Heracles by Jason (son of Aeson, who was son of Cretheus). The Argonauts (many of them descendants of the Thessalian Minyas) held wrestling contests on the island in honour of Heracles, the wrestler, and they cleansed themselves with the *στλεγγίς* (Lat. *strigilis*). The pebbles on the beach were supposed to have the colour of the *στελγίσματα*; cf. Ap. Rh. 4. 655.

877. Others of the Greeks returning from Troy, including Guneus, Prothous, and Eurypylus, were driven to the shores of Libya. Taucheira (later Arsinoe) was on the coast S.W. of Cyrene.

880. As *σεσηρὸς ἔλκος* was used of a gaping wound, Lycophron, by a strange inversion, describes those with gaping wounds as "gaping at" what causes their wounds. The Schol. explains *προσσεσηρότας* by *διεσχισμένους*, Scheer by *illisos*, "dashed against," lit. "swept against"; Holzinger takes it of the distorted grin on the faces of the shipwrecked men.

Which Cretheus' grandson, anchoring his ship,
Built with the help of fifty mariners.
And still the strand preserves the oil scraped off
By Minyan wrestlers ; wave-brine scours it not, 875
Nor showering rain though washing it for long.

For others wail the dunes and sunken reefs
Hard by Taucheira, when they are cast up
Upon the shore of Atlas' lonely home,
With gaping wounds, by jagged wreckage
pierced,— 880

Where Mopsus of Titaeron met his death,
And the crew buried him, and o'er the base
Of his tomb raised aloft his broken oar
From the ship Argo, for the dead to keep,—
There, where the Cinyps with its flowing stream 885
Makes rich Ausigda, where the Colchian bride
On Triton, Nereus' son, a gift bestowed,
An ample mixing-bowl of hammered gold,
For pointing out the course where, without harm,
Tiphys could thrust his ship through narrow
reefs. 890

Further declared the twy-formed sea-born god

881. Mopsus, the seer or augur of the Argonauts, was born at Titaeron, a Thessalian town, and died in Libya of a snake-bite ; cf. Ap. Rh. 4. 1502 sqq.

883. For the placing of oars upon a tomb cf. *Od.* 12. 15, Ap. Rh. 2. 843, *Aen.* 6. 233.

885. The *Κίνυπος*, or *Κίνυψ*, was a river between the two Syrtes (648 n.). Ausigda was a city in Cyrenaica.

887. In Ap. Rh. 4. 1550 sqq. we are told how the god Triton showed the Argonauts the outlet from Lake Tritonis in Libya to the sea. According to Ap. Rh. the gift of the Argonauts to Triton was a tripod (cf. Hdt. 4. 179).

890. Tiphys was steersman of the Argo. Contrast Ap. Rh. 2. 854.

θαλασσόπαις δίμορφος ἀνδάζει θεός,
 ὅταν παλίμπουν δῶρον ἄγραυλος λεῶς
 "Ελλην' ὀρέξῃ νοσφίσας πάτρας Λίβυς.
 εὐχὰς δὲ δειμαίνοντες Ἀσβύσται κτέαρ 895
 κρύψουσ' ἄφαντον ἐν χθονὸς νειροῖς μυχοῖς,
 ἐν ᾗ Κυφαίων δύσμορον στρατηλάτην
 ναύταις συνεκβράσουσι Βορραῖαι πνοαί,
 τόν τ' ἐκ Παλαύθρων ἔκγονον Τενθρηδόνοσ,
 Ἀμφρυσίων σκηπτουῆχον Εὐρυαμπίων, 900
 καὶ τὸν δυνάστην τοῦ πετρωθέντος λύκου
 ἀποينوδόρπου καὶ πάγων Τυμφρηστίων.
 ὧν οἱ μὲν Αἰγώνειαν ἄθλιοι πάτραν
 ποθοῦντες, οἱ δ' Ἐχῖνον, οἱ δὲ Τίταρον,
 Ἴρόν τε, καὶ Τρηχῖνα, καὶ Περραιβικὴν 905
 Γόννον Φάλαννάν τ', ἥδ' Ὀλοσσόνων γύας,
 καὶ Κασταναίαν, ἀκτέριστον ἐν πέτραις
 αἰῶνα κωκύσουσιν ἠλοκισμένοι.
 "Αλλην δ' ἐπ' ἄλλῃ κῆρα κινήσει θεός,
 λυγρὰν πρὸ νόστου συμφορὰν δωρούμενος. 910
 Τὸν δ' Αἰσάρου τε ῥεῖθρα καὶ βραχύπτολις

892. Triton was in form half-god, half-fish; cf. Ap. Rh. 4. 1610. Pindar, in his fourth Pythian Ode, tells at length of the prophecy of Triton in connexion with the foundation of Cyrene.

895. The Asbystae were a Libyan tribe (848 n.). Triton, out of gratitude to the Greeks, wishes (εὐχὰς) that his prophecy may be fulfilled.

897. Guneus (Γουνεύς) was leader of the contingent from Cyphus, a town in Perrhaebia in Thessaly, against Troy; cf. *Il.* 2. 748. On his return voyage he was wrecked on the Libyan coast.

899. Prothous, son of Tenthredon, led the Greeks from Magnesia in Thessaly (*Il.* 2. 756); Palauthra was a promontory there. The Amphrysus rose near Mt. Othrys in S. Thessaly, and flowed into the Pagasaeon gulf. Euryampia or Euryampus must have been the district about this river.

901. Eurypylus led the Greeks from Ormenium and other places in S.E. Thessaly (*Il.* 2. 734). The eastern boundary of his dominion

That Greeks should get dominion o'er this land
 When to a Hellene Libyan shepherd-folk
 Restore the gift and strip their land thereof.
 So the Asbystae, fearing his heart's wish, 895
 Shall hide the treasure deep down in the earth,
 Where Cyphus' ill-starred leader with his crew
 The northern blasts shall drive upon the shore,
 Also Tenthredon's son, Palauthra-born,
 Who the Amphrysian Euryampians rules, 900
 Also the lord of where the stone wolf ate
 The atoning sheep, and of Tymphrestus' hills.
 Of these forlorn some Aegoneia miss,
 Their home, Echinus some, some Titarus,
 Irus, and Trachis, and Perrhaebian towns, 905
 Gonnus, Phalanna, and Olosson's fields,
 And Castanaea ; mangled on the rocks
 They mourn for ever their unburied state.
 A god shall stir up doom succeeding doom,
 And no home-coming but affliction grant. 910
 Him, whom the asp bit, flowing Aesarus

was *Λυκοστόμιον*, and the western boundary was Tymphrestus. The wolf was turned into stone by Thetis for devouring the sheep and oxen sent as an atonement by Peleus to Acastus for having unwittingly slain his son Actor in the chase.

903. Aegoneia, Echinus, Irus, and Trachis were cities in Malis, the part of S.E. Thessaly round the Maliac gulf. Titarus was a mountain (or city) in N. Thessaly. Gonnus, Phalanna, and Olosson were cities in Perrhaebia, a district in N. Thessaly, south of Mount Olympus. Castanaea lay on the coast of Magnesia between Pelion and Ossa.

908. The dead who have received no due funeral honours (*κτερίσματα*) have no peace in Hades ; cf. *Il.* 23. 71 sqq., *Od.* 11. 51 sqq.

911. Philoctetes, who had been left behind by the Greeks on the outward voyage at Lemnos with his foot suppurating from the bite of an asp, was afterwards brought to Troy, as it could not be captured without the bow of Heracles (52 sqq.), which was in the keeping of Philoctetes. According to the tradition which Lycophron follows,

Οἰνωτρίας γῆς κεγχρίνη βεβρωμένον
 Κρίμισα φιτροῦ δέξεται μαιφόνον,—
 αὐτὴ γὰρ ἄκραν ἄρδιν εὐθυνεῖ χεροῖν
 Σάλπιγξ ἀποφάλλουσα Μαιώτην πλόκον,— 915
 Δύρα παρ' ὄχθαις ὅς ποτε φλέξας θρασὺν
 λέοντα ραῖβῳ χεῖρας ὥπλισε Σκύθη
 δράκοντ' ἀφύκτων γομφίων λυροκτύπῳ.
 Κραῖθις δὲ τύμβους ὄψεται δεδουπότος,
 εὐράξ 'Αλαίου Παταρέως ἀνακτόρων, 920
 Ναύαιθος ἔνθα πρὸς κλύδων' ἐρεύγεται.
 κτενοῦσι δ' αὐτὸν Αὔσονες Πελλήνιοι
 βοηδρομοῦντα Δινδίων στρατηλάταις,
 οὐς τῆλε Θερμύδρου τε Καρπάθου τ' ὀρῶν
 πλάνητας αἶθων Θρασκίας πέμψει κύων 925
 ξένην ἐποικήσοντας ὀθνεῖαν χθόνα.
 ἐν δ' αὖ Μακάλλοις σηκὸν ἔγχωροι μέγαν
 ὑπὲρ τάφων δείμαντες, αἰανῇ θεὸν
 λοιβαῖσι κυδανοῦσι καὶ θύσθλοισ βῶων.
 Ὅ δ' ἵπποτέκτων Λαγαρίας ἐν ἀγκάλαις, 930

Philoctetes came to Italy after the fall of Troy. The Aesarus was a river of Croton. The name Oenotria was given by the Greeks in very ancient times to the whole southern part of Italy. Crimisa was a town on the E. coast of Bruttium, founded by Philoctetes.

913. Paris, the firebrand (cf. 86, 225), was slain by Philoctetes; Athene (called Σάλπιγξ at Argos; cf. Paus. 2. 21. 3) guided the shaft which laid him low.

915. Μαιώτην = Σκύθην. The Μαιῶται dwelt about the Μαιῶτις λίμνη, Sea of Azov. Heracles got the bow from the Scythian herdsman Teutarus (v. 56).

916. Philoctetes fired the pyre of Heracles on Mt. Oeta (cf. Soph. Ph. 801). The river Dyrras in Trachis was said to have extinguished the pyre (Hdt. 7. 198). Heracles gave his bow, which is here compared to a snake, as a reward to Philoctetes.

919. The Crathis was a river near Sybaris, flowing into the Gulf of Tarentum.

920. Apollo is called Παταρεύς from his famous temple at Patara in Lycia. Philoctetes, having ended his wanderings (ἄλῃ = πλάνη), founded a shrine to Apollo Ἀλαῖος.

And a small town in the Oenotrian land,
 Crimisa, take—him who the firebrand slew;—
 The Trumpeter with her own hands shall guide
 The shaft-point, and Maeotian bow-cord spring.—915
 He by the Dyrras the bold lion burned,
 And armed his hands with curving Scythian bow,
 That snake, whose string rings with unerring fangs.
 When once he falls, the Crathis sees his tomb
 Athwart the shrine of Phoebus, Roamers' god, 920
 Where to the sea Navaethus belches forth.
 Pellenians, settled in Ausonian land,
 Shall slay him as he helps the Lindian chiefs,
 Whom howling northern hurricanes drive far
 From Thermydrum and craggy Carpathus 925
 To dwell with strangers on a foreign soil.
 The natives at Macalla o'er his grave
 Build a great shrine, and as eternal god
 Exalt him with libations and slain kine.
 The horse-constructor finds Lagaria's port, 930

921. The Navaethus (mod. Nieto) was a river a little north of Croton. Its name was traditionally derived from the story of the Trojan captive women burning the ships of their captors there; see 1075 *infr.*

922. Pellene was a city in N.E. Achaea, on the borders of Argolis. The Achaeans were said to have founded many colonies in Magna Graecia, e.g. Sybaris, Croton, Caulonia, and Metapontum. The Rhodians returning from Troy attacked the Achaean colonists, and Philoctetes was slain while aiding the Rhodians. Lindus was a city in Rhodes, with Thermydrum as its port. Carpathus was a hilly islet S.W. of Rhodes. *Θρασκίας* was the N.N.W. wind which prevented the Rhodians, when returning from Troy, landing on their island, and drove them towards Africa; the S. wind then drove them to Italy (cf. 1016).

927. Macalla was a city on the river Navaethus (921), where were the tomb and temple of Philoctetes.

930. Epeius, the builder of the *ἵππος δουράτεος* which led to the fall of Troy, was said to have landed in Lucania in S. Italy, and founded the little town of Lagaria. The verb of the sentence has to be supplied out of *νάσσεται*, 947.

ἔγχος πεφρικῶς καὶ φάλαγγα θουρίαν,
 πατρῷον ὄρκον ἐκτίνων ψευδῶμοτον,
 ὃν ἄμφι μῆλων τῶν δορικτήτων τάλας
 πύργων Κομαιθοῦς συμπεφυρμένων στρατῷ
 στεργοξυνεύνων οὔνεκεν νυμφευμάτων 935
 Ἄλοϊτιν ἔτλη τὴν Κυδωνίαν Θρυσῶ
 ὀρκωμοτῆσαι, τόν τε Κρηστώνης θεὸν
 Κανδάον' ἢ Μάμερτον ὀπλίτην λύκον,
 ὁ μητρὸς ἐντὸς δελφύος στυγνὴν μάχην
 στήσας ἀραγμοῖς πρὸς κασίγνητον χεροῖν, 940
 οὔπω τὸ Τιτοῦς λαμπρὸν αὐγάζων φάος,
 οὐδ' ἐκφυγὼν ὠδῖνας ἀλγεινάς τόκων—
 τοιγὰρ πόποι φύξηλιν ἥνδρωσαν σπόρον,
 πύκτην μὲν ἐσθλόν, πτώκα δ' ἐν κλόνῳ δορός,
 καὶ πλεῖστα τέχναις ὠφελήσαντα στρατόν— 945
 ὃς ἄμφι Κῆριν καὶ Κυλιστάρνου γάνος
 ἔπηλυς οἴκους τῆλε νάσσεται πάτρας.
 τὰ δ' ἐργαλεῖα, τοῖσι τέτρηνας βρέτας
 τεύξει ποτ' ἐγχώροισι μερμέραν βλάβην,
 καθιερώσει Μυνδίας ἀνακτόροις. 950

931. For the unwarlike nature and good boxing of Epeius cf. *Il.* 23. 665 sqq.

932. Panopeus was father of Epeius. The sons of Pterelaus, chief of the Taphii, had slain the sons of Electryon, and Alcmene, daughter of Electryon, promised to wed the avenger of their death. Amphitryon, aided by Panopeus and others, took the town of Pterelaus through the treachery of Comaetho, daughter of Pterelaus, who was enamoured of Amphitryon, and cut off the golden lock which made her father immortal. Amphitryon had bound his allies by an oath not to secrete any of the booty, and Panopeus broke this oath. Ares and Athene, to punish his perjury, made his son a coward.

935. This refers to the promised marriage of Alcmene and Amphitryon. Scheer, who joins *νυμφ.* with *Κομ.*, takes it of the passion of Comaetho for Amphitryon.

936. Athene was called Ἄλοϊτις as *sceleris vindex*; Κυδωνία as

He who shrank back from spears and serried charge,
 Atoning for the false oath of his sire,
 Which that wretch once about the captured sheep—
 When by the host Comaetho's burg was sacked
 To consummate the lovers' plighted troth— 935
 By Crete's War-goddess, the Sin-punisher,
 Ventured to swear and by Crestona's god,
 Candaon or Mamertus, battle-wolf;
 That sire, who in the womb a gruesome fight
 Fought with his brother, beating him with fists, 940
 Ere ever he had seen the Dawn's bright light
 Or 'scaped the grievous travail-pangs of birth;
 Wherefore the gods a coward made his son,
 Good boxer, but a craven facing spears,
 Most useful to the host through handicraft. 945
 By Ciris' and by Cylistarnus' streams
 A stranger he shall dwell far from his land.
 The tools with which he joins that wooden shape,
 That fell destroyer of our citizens,
 In Myndia's temple he shall consecrate. 950

having a temple in Elis founded from Cydonia in Crete; *Θρασώ* as goddess of war.

937. Crestona was a district in Thrace (cf. 499). Ares was said to have his home in Thrace, cf. *Il.* 13. 301, *Od.* 8. 361, etc.

938. *Κανδάων* = Ares; see on 328. The Oscan-Sabine name of Mars was Mamers, and this became *Μάμερτος* in Greek.

939. The fight between the twin sons of Phocus, Panopeus and Crisus, in their mother's womb foreshadowed the struggle between the Phocian towns, Panopeus and Crisa, for the possession of Delphi.

941. *Τιτώ* = *ἡώς* (Hesych.).

946. The Ciris and Cylistarnus were rivers in Lucania. The form of the latter name is uncertain, some reading *Κυλιστάνου* or *Κυλιστάρου*.

950. There was a cult of Athene at Myndus in Caria. Epeius built a temple to her in Lucania, and dedicated the tools with which he fashioned the wooden horse. The goddess had helped him to build the horse in three days.

"Ἄλλοι δ' ἐνοικήσουσι Σικανῶν χθόνα,
 πλαγκτοὶ μολόντες, ἔνθα Λαυμέδων τριπλᾶς
 ναύταις ἔδωκε Φοινოდάμαντος κόρας,
 ταῖς κητοδόρποις συμφοραῖς δεδηγμένος,
 τηλοῦ προθεῖναι θηρσὶν ὠμησταῖς βοράν, 955
 μολόντας εἰς γῆν ἔσπερον Λαιστρυγόνων,
 ὅπου συνοικεῖ δαψιλῆς ἐρημία.
 αἱ δ' αὖ παλαιστοῦ μητέρος Ζηρυνθίας
 σηκὸν μέγαν δείμαντο, δωτίνην θεᾶ,
 μόρον φυγοῦσαι καὶ μονοικήτους ἔδρας, 960
 ὧν δὴ μίαν Κριμισός, ἰνδαλθεῖς κυνί,
 ἔζευξε λέκτροις ποταμός· ἡ δὲ δαίμονι
 τῷ θηρομίκτῳ σκύλακα γενναῖον τεκνοῖ,
 τρισσῶν συνοικιστῆρα καὶ κτίστην τόπων.
 ὃς δὴ ποδηγῶν πτόρθον Ἀγχίσου νόθον 965
 ἄξει τρίδειρον νῆσον εἰς ληκτηρίαν,
 τῶν Δαρδανείων ἐκ τόπων ναυσθλούμενον.
 Αἰγέστα τλῆμον, σοὶ δὲ δαιμόνων φραδαῖς
 πένθος μέγιστον καὶ δι' αἰῶνος πάτρας
 ἔσται πυρὸς ῥιπαῖσιν ἡθαλωμένης. 970

951. Others of the Greeks returning from Troy come to Sicily. For Σικανῶν see on 870.

953. Phoenodamas persuaded the Trojans to expose Hesione, sister of Priam, to the monster that was ravaging Troy, and thus tried to save his own daughters (see on 470); Laomedon, wroth at this, exposed Phoenodamas' daughters in Sicily, where they were saved by Aphrodite.

955. τηλοῦ, as Holzinger suggests, may refer to Τηλεπυλος, the Laestrygonian town in Sicily; cf. *Od.* 10. 82.

957. Most of the Laestrygones had been destroyed by Heracles (see on 662). They were said to dwell near Leontini on the E. coast of Sicily.

958. Aphrodite was mother of the wrestler Eryx (867 n.). For Ζηρυνθία as a title of the goddess see on 449.

961. The Crimisis was a river in S. W. Sicily. Aegesta, one of

Others shall dwell in the Sicanian land,
 Borne drifting there, where once Laomedon,
 Goaded by the devouring monster's waste,
 Gave sailors Phoenodamas' daughters three
 To place afar as food for savage beasts, 955
 Far to the west in Laestrygonian land,
 Where all around dwells vasty solitude.
 But they to Cypris, wrestler's mother, built
 A mighty temple, to the goddess given,
 When they were saved from death and that lone
 spot. 960
 The river-god Crimissus, in dog's form,
 Took one of them as bride ; to him, half-god,
 Half-beast, she bore a whelp, a noble son,
 Who founds three cities as his settlements.
 He guides and leads Anchises' bastard shoot 965
 Unto the three-necked isle's extremity.
 When sailing thither from Dardanian shores.
 Hapless Aegesta, by divine decree
 The greatest lasting sorrow shall be thine
 For my homeland consumed by rushing fire. 970

the daughters of Phoenodamas, had union with the god of this river, who took the form of a dog, and bore to him a son Aegestes, who founded the cities of Aegesta (Egesta, Segesta), Eryx, and Entella. Virgil calls Aegestes Acestes (*Aen.* 5. 36, etc.).

965. Aegestes, during the reign of Priam, came to Troy, took part in the war against the Greeks, and returned to Sicily, bringing with him Elymus, the bastard son of Anchises. Elymus settled at Eryx on the extreme N. W. of the island.

966. Sicily was called *Τρινακρία* from its three promontories Lilybaeum, Pachynus, and Peloris. For *ληκτηρίαν* see on 1391.

968. Cassandra imagines that the people of Segesta, of Trojan origin, will bewail the ruin of Troy, and that they will commemorate its downfall as the people of Croton commemorated the death of Achilles (859 *supr.*).

μόνη δὲ πύργων δυστυχεῖς κατασκαφὰς
 νήπαυστον αἰάζουσα καὶ γοωμένη
 δαρὸν στενάξεις. πᾶς δὲ λυγαίαν λεῶς
 ἐσθῆτα προστρόπαιον ἐγχλαινούμενος
 αὐχμῶ πινώδης λυπρὸν ἀμπρεύσει βίον.
 κρατὸς δ' ἄκουρος νῶτα καλλυνεῖ φόβῃ,
 μνήμην παλαιῶν τημελοῦσ' ὀδυρμάτων.

975

Πολλοὶ δὲ Σῆριν ἀμφὶ καὶ Λευταρνίαν
 ἄρουραν οἰκίσουσιν, ἔνθα δύσμορος
 Κάλχας ὀλύνθων Σισυφεὺς ἀνηρίθμων
 κέϊται, κᾶρα μάστιγι γογγύλῃ τυπείς,
 ῥεῖθροισιν ὠκὺς ἔνθα μύρεται Σίνις,
 ἄρδων βαθεῖαν Χωνίας παγκληρίαν.
 πόλιν δ' ὁμοίαν Ἰλίῳ δυσδαίμονες
 νείμαντες ἀλγυννοῦσι Λαφρίαν κόρην
 Σάλπιγγα, δηρώσαντες ἐν ναῶ θεᾶς
 τοὺς πρόσθ' ἔδεθλον Ξουθίδας ἠκηκότας.

980

985

978. Many settlements are made by the Greeks after the Trojan war on the Gulf of Tarentum, into which flows the river Siris, on which was the city of the same name; cf. 856. Leutarnia was a district in Calabria between Tarentum and the Iapygian promontory (852 n.).

980. The Schol. says that Heracles when he arrived at the Siris saw Calchas sitting under a fig-tree, and asked him the number of the figs; Calchas replied that there were ten bushels and one fig more; Heracles counted the figs, and, as he vainly tried to make the extra fig fit into the tenth bushel, the seer laughed at him, and Heracles in anger smote him with his fist, and slew him. In 424 sqq. Lycophron said that Calchas died at Colophon, and Tzetzes accuses him of a contradiction here. Geffcken reconciles the two versions by his theory that when the people of Colophon, driven out by the Lydian Gyges, colonised this spot in Italy, the myth was localised there by them. A cenotaph may have been built to Calchas there as in Daunia, 1047 infr. Holzinger assumes that the name Calchas is used generically for any seer, and that Lycophron is not speaking of the Calchas mentioned before. Σισυφεὺς = σοφὸς ἀριθμητής (Schol.): the name Σίσυφος was a reduplication of σοφός, with Aeolic *υ* for *ο* (Curtius).

982. The Siris was also called Sinis (mod. Sinno). Chonia was the

Alone the luckless razing of its towers
 With never-ceasing wails and sobbing cries
 Thou shalt bemoan for long ; and all thy folk,
 Robed in the sombre garb of suppliants,
 Unkempt and squalid drag out wretched lives. 975
 Their unshorn tresses falling grace their backs,
 Keeping alive the memory of old woes.

And nigh to Siris and Leutarnia's fields
 Many shall dwell, where fate-doomed Calchas lies,
 At counting countless figs a Sisyphus, 980
 With his head smitten by a clenched fist's blow,
 There, where the Sinis with its swift stream flows,
 Watering the deep domain of Chonian land.
 A city like to Ilium they take
 In evil hour and grieve the Plunder Maid, 985
 The Trumpeter, by slaughtering in her shrine
 The race of Xuthus who then owned the site.

district on the W. shore of the Tarentine gulf from the promontory of Lacinium (856) to the Siris.

984. The city of Siris, at the mouth of the river, was said to have been a colony of the Trojans who built a city like Ilium ; it was taken from them by Ionians from Colophon, who were in turn expelled by the neighbouring Achaean colonies, Metapontum, Sybaris, and Croton. Cf. Strab. 6. 264.

985. I adopt provisionally Ciaceri's *νείμαντες*, "taking possession of," "making themselves masters of," for *δείμαντες*. If we give *δείμαντες* its usual meaning, "building," we must, with the Schol., take *πολλοὶ* (978) as Trojan settlers who joined with the Achaeans in expelling the Ionians from Siris. This is at variance with the ordinary tradition, and *πολλοὶ* must refer to the Greeks, as it is their destiny after the fall of Troy which Cassandra is predicting. Keeping *δείμαντες*, Holzinger explains it as = *κτίσαντες*, "settling in," a use which he defends by *πάτραν . . δωμήσεται*, 1271 sq.

985. *Λαφρία* (356 n.) and *Σάλπιγξ* (915 n.) were titles of Athene. *κόρην* should, perhaps, be written *Κόρην*; cf. 359. The statue of Athene at Siris was said to be the genuine Palladium (363 n.).

987. Xuthus was father of Ion, from whom the Ionians were descended.

γλήναις δ' ἄγαλμα ταῖς ἀναιμάκτοις μύσει,
 στυγνὴν Ἀχαιῶν εἰς Ἰάονας βλάβην
 λεῦσσον, φόνον τ' ἔμφυλον ἀγραύλων λύκων, 990
 ὅταν θανὼν λήταρχος ἱρείας σκύλαξ
 πρῶτος κελαινῷ βωμὸν αἰμάξῃ βρότῳ.

Ἄλλοι δὲ πρῶνας δυσβάτους Τυλησίους
 Δίνου θ' ἀλισμῆκτοιο δειραίαν ἄκραν,
 Ἀμαζόνος σύγκληρον ἄρσονται πέδον, 995
 δούλης γυναικὸς ζεῦγλαν ἐνδεδεγμένον,
 ἣν χαλκομίτρου θῆσαν ὀτρυνῆς κόρης
 πλανῆτιν ἄξει κῦμα πρὸς ξένην χθόνα.
 ἥς ἐκπνεούσης λοῖσθον ὀφθαλμοὺς τυπεῖς
 πιθηκομόρφῳ πότμον Αἰτωλῷ φθόρῳ 1000
 τεύξει τράφηκι φοινίῳ τετμημένῳ.

Κροτωνιάται δ' ἄστνυ πέρσουσιν ποτε
 Ἀμαζόνος, φθέρσαντες ἄτρομον κόρην,
 Κλήτην, ἄνασαν τῆς ἐπωνύμου πάτρας.
 πολλοὶ δὲ πρόσθεν γαῖαν ἐκ κείνης ὁδῶς 1005
 δάψουσιν πρηνιχθέντες, οὐδ' ἄτερ πόνων
 πύργους διαρραίσουσι Λαυρήτης γόνοι.

Οἱ δ' αὖ Τέρειναν, ἔνθα μυδαίνει ποτοῖς
 Ὠκίναρος γῆν, φοῖβον ἐκβράσσων ὕδωρ,

988. Cf. 361, where Athene averts her gaze when Cassandra was violated. As the Schol. has ἀδακρύτοις, Scheer reads ἀνικμάντοις. Elsewhere ἀναίμακτος means “unstained with blood,” “without bloodshed,” and so Holzinger reads ἀναιμάτοις (cf. *Il.* 5. 340, Aesch. *Eum.* 302).

993. Other Greeks settled on the E. coast of Bruttium in S. Italy, and were at first subject to the Amazons. The πρῶνες Τυλήσιοι are unknown: they are probably heights at Caulonia. Ciaceri reads Συλησίους, i.e. Mount Sila. Holzinger identifies Δίνου ἄκρα with Cape Cocynthum, north of Caulonia.

995. Clete was nurse of the Amazon Penthesileia, and learning of the death of her mistress before Troy she set out thither, but was driven by a storm to Italy, where she founded a city called after her.

The statue closes up its bloodless eyes,
 Seeing the hateful wrongs Achaeans do
 To Ion's stock, and wild wolves slaying kin, 990
 When the state priest, the priestess' offspring, dies,
 And stains the altar first with his dark blood.

Others shall win Tylesus' trackless heights
 And sea-washed Linum's craggy neck of land,
 The Amazon's hereditary soil, 995
 Putting upon them that slave-woman's yoke,
 Whom, as a serf of swift bronze-girdled maid,
 The waves bear roaming to a foreign shore.
 When that maid breathes her last, her stricken eye
 Brings doom upon the cursed Aetolian ape, 1000
 His body riven by the bloody shaft.

Crotonian folk shall sack the city built
 By Amazon, and slay the fearless maid,
 Clete, the queen of land that bears her name.
 But many first fall smitten by her hand, 1005
 And bite the dust; and not without sore toil
 Laurete's sons shall overthrow those towers.

And in Tereina, where Ocinarus
 Waters the earth with pure and gushing floods,

All the succeeding queens bore her name, the last of them being slain by the people of Croton (1002) many generations afterwards. She is said to have been the mother of Caulon, founder of Caulonia, so that her city was probably close to Caulonia, and some identify the two.

997. Some read Ὀτρήρης (Otrere being mother of Penthesileia).

999. Penthesileia fought for the Trojans and was slain by Achilles, who mourned over the dying queen for her beauty and valour. When the deformed (ape-like) Thersites (cf. *Il.* 2. 216 sqq.) pierced her eye, Achilles slew him with his spear, which was still wet with her blood. φθόρῳ, Scheer; φθόρον. MSS. Like ὄλεθρος, φθόρος was used for a pestilent fellow.

1007. Laurete was wife of the hero Croton, from whom the city of Croton took its name.

ἄλῃ κατοικήσουσι κάμνοντες πικρᾶ. 1010
 Τὸν δ' αὖ τὰ δευτερεῖα καλλιστευμάτων
 λαβόντα, καὶ τὸν ἐκ Λυκορμαίων ποτῶν
 στρατηλάτην σὺν, καρτερόν Γόργης τόκον,
 τῇ μὲν Δίβυσσαν ψάμμον ἄξουσι πνοαὶ
 Θρηῆσαι ποδωτοῖς ἐμφορούμεναι λίνοις, 1015
 τῇ δ' ἐκ Διβύσσης αὐθις ἐμπίπτων νότος
 εἰς Ἀργυρίνους καὶ Κεραυνίων νάπας
 ἄξει βαρεῖ πρηστῇρι ποιμαίνων ἄλα,
 ἔνθα πλανήτην λυπρὸν ὄψονται βίον
 Λακμωνίου πίνοντες Αἴαντος ῥοάς. 1020
 Κραθις δὲ γείτων ἡδὲ Μυλάκων ὄροις
 χώρος συνοίκους δέξεται Κόλχων Πόλαις,
 μαστῆρας οὐδ' θυγατρὸς ἔστειλεν βαρὺς
 Αἴας Κορίνθου τ' ἀρχός, Εἰδυίας πόσις,
 τὴν νυμφαγωγὸν ἐκκυνηγετῶν τρόπιν, 1025
 οἱ πρὸς βαθεῖ νάσσαντο Διζήρου πόρῳ.

1010. For Tereina and the Ocinarus see 720 (n.), 729. Tereina was founded from Croton, but Lycophron apparently is following some legend connecting it with the return of the Achaeans from Troy.

1011. Nireus and Thoas on their homeward voyage are driven by the winds first to Libya and then to Epeirus and Illyria. Nireus was second to Achilles for beauty amongst those Greeks who fought at Troy; cf. *Il.* 2. 673.

1012. Thoas led the Aetolians against Troy. The Lycormas was a large river in Aetolia, later called the Evenus. The Greek heroes are often likened to boars for fierceness, e.g. *Il.* 4. 253.

1017. The Argyrini were a people of Epeirus. The Ceraunian Mountains, projecting into the sea in a long promontory called Acroceraunia, are in the N. W. of Epeirus.

1018. By ποιμαίνων Lycophron seems to mean that the wind drives the waves as a shepherd drives his flock.

1020. The Aeas was the chief river of Illyria; it was also called Aous (mod. Viosa). Lacmon was the northern part of the range of Mount Pindus.

1021. The Crathis is a river of Illyria not mentioned elsewhere. Holzinger thinks it may be the Hapsus formed by the confluence of two other rivers, for Strabo derives Κραθις as the name of a river from

Others shall settle, sad tired wanderers. 1010

Then him whose beauty won him second place,
And that boar-chieftain from Lycormas' streams,
The valiant son of Gorge, now at first
The Thracian gales drive towards the Libyan sands,
Straining the sails held in by sheet-lines taut ; 1015
From there the south-wind drives them back amid
The Argyrini and Ceraunian glens,
Sweeping with furious tempest o'er the sea.
There they shall see a painful roaming life,
Drinking from Aea which down Lacmon flows. 1020
But neighbouring Crathis and The Stones them take
Within their bounds to dwell with Pola's folk,
Colchi, whom Aea's, also Corinth's lord,
Eidyia's spouse, in wrath sent forth to find
His daughter, tracking the bride-bearing
barque ; 1025
They settled by Dizerus' waters deep.

κίρνασθαι. The usual explanation of *Μυλάκων* is that it is = *πετρῶν*, *λίθων*, the reference being to the story of the Theban Cadmus and Harmonia, his wife, who were turned into serpents, and finally into stone figures on the coast of Illyria. This explanation has to be accepted in default of a better, though *μύλαξ* has the first syllable short in Homer and the Anthology. Holzinger reads *Μυλλάκων*, the *Μύλλακες*, "squinting people," being the Illyrians, the word being formed from *μυλλός* = *ἰλλός*, "squinting."

1024. Aea was a city on the Phasis in Colchis, and the name was extended to the whole land. Aeetes was ruler of Colchis, and earlier of Corinth, which was given to him by his father Helios when he was dividing his kingdom. When Medea, daughter of Aeetes, was carried off by Jason on the Argo, the Colchians pursued them through the Danube (one branch of which was supposed to discharge into the Adriatic), and, being unable to recover her, and fearing Aeetes' wrath, they settled at Pola on the coast of Illyria. Cf. Ap. Rh. 4. 516.

1026. The name of the river Dizerus was connected with *δίζηναι* (to seek), referring to the search for Medea. It may be either the Rhizon or the Drilo (Drino).

"Ἄλλοι δὲ Μελίτην νῆσον Ὀθρωνοῦ πέλας
 πλαγκτοὶ κατοικήσουσιν, ἣν πέριξ κλύδων
 ἔμπλην Παχύνου Σικανὸς προσηάσσεται,
 τοῦ Σισυφείου παιδὸς ὀχθηρὰν ἄκραν 1030
 ἐπώνυμόν ποθ' ὑστέρω χρόνῳ γράφων
 κλεινόν θ' ἵδρυμα παρθένου Λογγάτιδος,
 "Ελωρός ἔνθα ψυχρὸν ἐκβάλλει ποτόν.

Παπποκτόνος δ' Ὀθρωνὸν οἰκῆσει λύκος,
 τηλοῦ πατρῶα ρεῖθρα Κοσκύνθου ποθῶν. 1035
 ὃς ἐν θαλάσῃ χοιράδων βεβῶς ἔπι
 ῥήτρας πολίταις τὰς στρατοπλώτους ἐρεῖ.
 χέρσου πατρώας οὐ γὰρ ἂν φονῇ ποσὶ
 ψαῦσαι, μέγαν πλειῶνα μὴ πεφευγότα,
 δίκης ἑάσει τάρροθος Τελφουσία 1040
 Λάδωνος ἀμφὶ ρεῖθρα ναίουσα σκύλαξ.
 ὅθεν, πεφευγὼς ἐρπετῶν δεινὴν μάχην

1027. Some of the wandering Greeks shall come to Malta. Lycophron seems to confuse the two islands called *Μελίτη*: (1) Meleda, off the Illyrian coast, (2) Malta, near Sicily. The only Othronus known to us is an islet off the coast of Epeirus, N. W. of Corcyra (Corfu). Some assume that there was another island near Sicily called Othronus, and Gargiulli identified it with Gozzo, an islet near Malta. Others are of opinion that the source from which Lycophron drew spoke of Meleda, as of other places in the Adriatic, and that Lycophron substituted Malta for Meleda. Ciaceri, taking *πλαγκτοὶ* as = *πεπλανημένοι*, explains the passage as meaning that some of the Greeks were driven first near to the islet of Othronus off Epeirus, and then by contrary winds to Malta, while those who landed and settled in Othronus are described in 1034 sqq. Holzinger has a strange theory that by Othronus Lycophron means Libya, on the ground that Libya was once called Ὀφιοῦσσα, "land of snakes," and that Othronus, from what is said in v. 1042, may also have been so called; thus we get the identification Ὀθρωνός = Ὀφιοῦσσα = *Λιβύη*.

1029. For *Σικανός* see 870 n. Odysseus was supposed to have been a natural son of Sisyphus (786 n.). The W. point of Cape Pachynus in Sicily was called Ὀδυσσεΐα ἄκρα.

1032. *Λογγάτις* = Athene (520 n.). The old commentators wrongly thought that Hecate is meant from the fact that in 1174 sqq. Lycophron tells how Odysseus built a cenotaph in Sicily to Hecuba, fearing the wrath of Hecate.

Others who stray shall near Othronus dwell
 In Malta's isle, round which Sicanian waves
 Close to Pachynus break upon the shore,
 Scoring that headland which in after days. 1030
 Shall bear the name of son of Sisyphus,
 And virgin Pallas' fame-exalted shrine,
 Where the Helorus empties its cold flood.

Othronus takes the grandsire-slaying wolf
 Yearning for his Coscynthus' streams far off. 1035
 On a sea-reef he stands, and to his men
 He tells the compact with armed ships to sail ;
 For that a murderer set foot upon
 His land before a full year's banishment
 Forbids Erinys who upholds the right, 1040
 Dwelling by Ladon's streams, crime-tracking hound.
 From here, escaping from a conflict fierce

1033. The Helorus was a river in S. E. Sicily, flowing into the sea not far from Cape Pachynus.

1034. For Othronus see on 1027. Elephenor unwittingly killed his grandfather Abas, and so was obliged to leave his native land, Euboea, for a year's exile (ἀπενιαυτισμός). When the expedition against Troy was undertaken he did not return to Euboea, for the term of his exile was not completed, but he summoned his clan, the Abantes, from a rock in the Euripus opposite Euboea, and then led them against Troy. The Coscynthus was a river in Euboea.

1037. The suitors of Helen were bound by an oath to recover her if carried off (204 n.).

1039. μέγαν πλειῶνα = ὅλον ἐνιαυτόν (Schol.). If this is correct, the use of μέγας is strange, as ὁ μέγας ἐνιαυτός meant cycles of years of varying lengths (see L. and S. s.v. ἐνιαυτός). Ciaceri takes μέγαν πλειῶνα as a long period of time, regarding Elephenor as threatened by the Furies even after his arrival in Othronus, i.e. after the ten years of the Trojan war; see on 1042.

1040. There was a cult of Demeter Erinys at Telphusa in Arcadia; cf. 153, 1225. Telphusa was on the banks of the Ladon.

1042. We know nothing of how or why Elephenor was driven from the isle of Othronus by serpents. Ciaceri thinks that the allusion is symbolic, and that Elephenor was driven out by the Erinyes, who are constantly represented with snakes on their heads and in their hands.

δρακοντομόρφων, εἰς Ἀμαντίαν πόλιν
 πλώσει. πέλας δὲ γῆς Ἀτιντάνων μολών,
 Πράκτιν παρ' αὐτὴν αἰπὺν νάσσεται λέπας, 1045
 τοῦ Χαονίτου νᾶμα Πολυάνθου δρέπων.

Ὁ δ' Αὐσονείων ἄγχι Κάλχαντος τάφων,
 δυοῖν ἀδελφοῖν ἄτερος, ψευδηρίων
 ξένην ἐπ' ὀστέοισιν ὀγχήσει κόριν.

δοραῖς δὲ μήλων τύμβον ἐγκοιμωμένοις 1050

χρήσει καθ' ὕπνον πᾶσι νημερτῇ φάτιν
 νόσων δ' ἀκεστῆς Δαυνίοις κληθήσεται,
 ὅταν κατικμαίνοντες Ἀλθαίνου ῥοαῖς
 ἄρωγόν αὐδῆσωσιν Ἡπίου γόνον
 ἀστοῖσι καὶ ποίμναισι πρευμενῇ μολεῖν. 1055

ἔσται ποτὲ πρεσβεῦσιν Αἰτωλῶν φάος
 ἐκεῖ γοηρὸν καὶ πανέχθιστον φανέν,
 ὅταν Σαλάγγων γαῖαν Ἀγγαίσων θ' ἔδη
 μολόντες αἰτίζωσι κοιράνου γύας,
 ἐσθλῆς ἀρούρης πῖαρ ἔγκληρον χθονός. 1060

τοὺς δ' εἰς ἑρεμνὸν ζῶντας ὠμησταὶ τάφον
 κρύψουσι κοίλης ἐν μυχοῖς διασφάγος.
 τοῖς δ' ἀκτέριστον σῆμα Δαυνῖται νεκρῶν

1043. Amantia (earlier Abantia) was a city in Epeirus, said to have been founded by the Abantes of Euboea. Atintania was a mountainous district in Illyria, east of Chaonia. The Chaones, Thesproti, and Molossi were the three chief Epeiroi tribes.

1045. Πράκτις is unknown; it is said to be a mountain in Epeirus, some identifying it with the promontory of Acroceraunia (1017 n.), the city which Elephenor founded being, perhaps, Oricus. Holzinger reads Πράκτιν, "Avenger" (cf. Πραξιδική), and thinks that Elephenor settled by a temple which he built to the Eumenides, the city on the lofty site being Thronium, which was founded by the Abantes.

1047. There was a cenotaph of Calchas, the seer, in Daunia (Apulia): see on 980. Podaleirius, son of Asclepius and brother of Machaon, came to Apulia after the fall of Troy.

1050. The custom of learning the divine will by ἐγκοίησις, incu-

With crawling serpents, to Amantia's town
He sails, and near to Atintanian land,
Beside Mount Practis, settles on a crag, 1045
And from Chaonian Polyanthes drinks.

One in Ausonia near to Calchas' tomb,
An empty tomb, one of the brethren twain
Shall bear the foreign dust heaped on his bones.
And whoso rests on sheepskins on his grave 1050
To him in dreams he truly prophesies.

A healer too shall Daunian folk him call,
When in Althaenus' running streams they bathe,
And pray the succouring son of Epius
To come in gracious mood to men and flocks. 1055

There once for envoys from Aetolia
A sad and most accursed day shall dawn,
When to Salangian land, Angaesian homes,
They come and ask again for their king's fields,
A rich inheritance of good ploughed soil. 1060

Alive in a dark grave the savage folk
Shall shut them, at the bottom of a pit.
O'er them the Daunians raise as monument,

batio, was common in antiquity; cf. Hdt. 8. 134, Virg. *Aen.* 7. 95 sqq.

1053. The name of the river Althaenus was connected with ἀλθαίνω, "to heal."

1054. Ἠπίος, "the kindly one," "the assuager," was the original name of Asclepius.

1056. Diomedes (see 620 sqq.) had put a curse on the Daunian land that it should never yield its fruits unless tilled by a countryman of his, and so after some time the Aetolians came to Apulia and asked back their hereditary soil.

1058. Nothing certain is known with regard to the Σάλαγγοι and Ἀγγαῖοι, who, from the context, must be Apulian tribes. The Ἀγγαῖοι may be connected with the "portus Aggasus" (Plin. *N.H.* 3. 11. 103) near Mount Garganus, and the Σάλαγγοι with the Sallentini or with Salapia (cf. 1129).

στήσουσι χωστῶ τροχμάλῳ κατηρεφές,
 χώραν διδόντες, ἣν περ ἔχρηζον λαβεῖν, 1065
 τοῦ κρατοβρῶτος παιδὸς ἄτρεστου κάπρου.

Τῶν Ναυβολείων δ' εἰς Τέμεσσαν ἐγγόνων
 ναῦται καταβλώξουσιν, ἔνθα Λαμπέτης
 Ἰππωνίου προηῶνος εἰς Τηθὺν κέρας
 σκληρὸν νένευκεν. ἀντὶ δὲ Κρίσης ὕρων 1070
 Κροτωνιάτιν ἀντίπορθμον αὔλακα
 βοῶν ἀροτρεύουσιν ὀλκαίῳ πτερῶ,
 πάτραν Δίλαιαν κἀνεμωρείας πέδον
 ποθοῦντες, "Αμφισσάν τε καὶ κλεινὰς" Ἀβας.
 Σήτεια τλῆμον, σοὶ δὲ πρὸς πέτραις μόρος 1075
 μίμνει δυσαίων, ἔνθα γυιούχοις πέδαις
 οἴκτιστα χαλκείησιν ὠργυιωμένη
 θανῇ, πυρὶ φλέξασα δεσποτῶν στόλον,
 ἐκβλητον αἰάζουσα Κράθιδος πέλας
 τόργοισιν αἰώρημα φοινίοις δέμας. 1080
 σπιλὰς δ' ἐκείνη σῆς φερώνυμος τύχης
 πόντον προσανγάζουσα φημισθήσεται.

1066. Tydeus, father of Diomedes, fought on the side of Adrastus and Polyneices against Thebes. Wounded by Melanippus, he slew him with his last stroke, and as he lay dying the head of Melanippus was brought to him and he cut it in two and ate the brain. Adrastus had been told by an oracle that one of his daughters was to marry a boar and the other a lion, and he recognized in Tydeus and Polyneices the appointed husbands. Tydeus had on his shield the device of a boar, Polyneices that of a lion (Apollod. 3. 6. 1), or they were clad in the hides of these beasts (Hygin. *fab.* 69). Cf. Eur. *Suppl.* 146 sqq., *Phoen.* 411 sqq.

1067. Schedius and Epistrophus, sons of Iphitus and grandsons of Naubolus, led the Phocians against Troy (*Il.* 2. 517 sqq.). Temessa was a city on the W. coast of Bruttium.

1068. The form Λαμπέτη is = Λαμπέτεια, and Holzinger seems right in taking the genitive as dependent on Τηθύν, "sea," though Λαμπέτης is treated as a nominative by the Schol. Clampetia (Λαμπέτεια) and Vibo (Ἰπώνιον) mark the extremities N. and S. of the Gulf of Hipponium.

With no due rites, a piled up heap of stones ;
Thus giving them their wish, the land once held 1065
By son of dauntless brain-devouring boar.

And those who sailed with sons of Naubolus
Shall to Temessa come, where the rough horn
Of the Hipponian cape dips to the sea
Of Lampete. Instead of Crisa's soil 1070
Now the Crotonian furrows oversea
They cleave with oxen which the ploughshare draw.
Lilaea and Anemoreia's plain
They miss ; Amphissa too, and Abae's fame.
Luckless Setaea ! thee upon the rocks 1075
A grievous doom awaits, where chains of bronze
Shall hold thy limbs, and thou shalt die outstretched
In agony, for burning thy lords' ships,
Bemoaning near the Crathis thy poor form
Cast forth to hang as bloody vultures' prey. 1080
The scaur which there looks out upon the waves
Shall men name after thy calamity.

1070. Crisa, Lilaea, and Anemoreia are mentioned in *Il.* 2. 520 sqq. as cities under the sway of Schedius and Epistrophus.

1071. Holzinger takes *ἀντίπορθμον* not in the usual sense which it bears in 1368 *infr.*, but as describing the opposite position of the Hipponian and Scylletic gulfs on the W. and E. of Bruttium, connected by the narrowest part of Italy, which forms nearly an isthmus. Croton was to the N. of the *sinus Scylleticus*, and the whole district across to Temessa (1067) was regarded as its territory.

1074. Amphissa was the chief town of the Locri Ozolae, near Phocis. Abae in Phocis was famous for its oracle of Apollo.

1075. Setaea was a captive Trojan woman who was crucified for setting fire to the Greek ships near Sybaris on the homeward voyage ; cf. 921 n.

1079. For the Crathis at Sybaris cf. 919. Distinguish the Illyrian river, 1021.

Οἱ δ' αὖ Πελασγῶν ἀμφὶ Μέμβλητος ῥοὰς
 νῆσόν τε Κερνεᾶτιν ἐκπεπλωκότες
 ὑπὲρ πόρον Τυρσηνὸν ἐν Λαμητίαις 1085
 δίναισιν οἰκήσουσι Λευκανῶν πλάκας.

Καὶ τοὺς μὲν ἄλγη ποικίλαι τε συμφοραὶ
 ἄνοστον αἰάζοντας ἔξουσιν τύχην,
 ἐμῶν ἑκατι δυσγάμων ῥυσταγμάτων.
 οὐδ' οἱ χρόνῳ μολόντες ἀσπαστῶς δόμους 1090
 εὐκταῖον ἐκλάμψουσι θυμάτων σέλας,
 χάριν τίνοντες Κερδύλα Λαρυνθίῳ.
 τοιαῖσδ' ἐχῖνος μηχαναῖς οἰκοφθορῶν,
 παραιολίζει τὰς ἀλεκτόρων πικρὰς
 στεγανόμους ὄρνιθας. οὐδὲ ναυφάγοι 1095
 λήξουσιν πένθους δυσμενεῖς φρυκτωρίαι,

1083-86. This passage is most obscure, as we cannot fix the meaning of the three words Πελασγῶν, Μέμβλητος, and Κερνεᾶτιν. The old commentators thought that the "Pelasgians" are the Greeks returning from Troy (taking Πελασγῶν with οἱ); that the Membles is a river in Italy; and that νῆσος Κερνεᾶτις is the island of Κέρνη (presumably that mentioned in 18 supr., which, however, was on the W. coast of Africa). The structure of the opening lines of preceding paragraphs (e.g. 1008, 1047) renders it improbable that Πελασγῶν goes with οἱ δ' αὖ. If the Membles is a river in Italy, it may, as Grotefend suggested, be the Melpes in Lucania; the original inhabitants of Lucania, being Oenotrians and Chones, were of Pelasgic stock. For Κερνεᾶτιν Grotefend would read Κυρνεᾶτιν (= Corsica, Κύρνος). Ciaceri holds that the island is Melos in the Aegæan, Κερνεᾶτις referring to the pottery (κέρνος) for which it was famous. It was peopled by Pelasgians. Pliny mentions Membles as a name of Melos, and Ciaceri assumes that there was a river there of that name. The meaning then would be that some of the Greeks returning from Troy arrived off the Pelasgian island of Melos and were then driven by a gale across to Italy. This is simpler than Holzinger's explanation, "others sail out from the Membles, from Pelasgian streams": Μέμβλης (= Μεμβλίαρος, son of Cadmus, = Φοῖνιξ) meaning a river in Carthaginian territory, viz. in Sardinia, which was also Pelasgian; from there the Locrians and Thespians were driven out by Trojan fugitives and founded Medma in Lucania; Κερνεᾶτις being an epithet describing the *nuraghi* or tower-

Some near the Membles, a Pelasgian stream,
And Cerneatic island sailing back
Shall dwell beyond the Tuscan strait hard by 1085
Lametus' eddies in Lucania's fields.

Thus woes and varied troubles shall beset
All those, who wail their doom without return,
By reason of my lawless ravishment.
E'en those who gladly reach their homes at last 1090
Shall light no votive flames of sacrifice,
Thank-offering to Zeus, who riches brings.
So craftily that hedgehog spoils their homes,
And tricks the hens, the guardians of the house,
To plot against the cocks. Yet his own grief 1095
No vengeful wrecking beacons shall assuage—

shaped corn-stores in Sardinia, as *κέρνος* was specially used of a vessel or dish with cups in which fruits of different kinds were offered to the gods (Athen. 11. 476). Holzinger thus takes *ἐκπεπλωκότες* of Greeks sailing out, not from Troy, but from Sardinia to Lucania, and thinks that the *nuraghi* were described as "Pelasgian" buildings.

1085. The *πόρος Τυρσηνός* is the Straits of Messina; cf. 649. The Lametus flows into the Gulf of Hipponium (1068 n.).

1087. The disasters of the Greeks who failed to reach their homes are attributed to the violence offered to Cassandra by the Locrian Ajax; see 365 sqq.

1090. Cassandra predicts the woes of the Greeks who do reach their homes, some of them being cut down before they can make sacrifice (*σωτήρια, χαριστήρια*) for their safe return.

1092. Zeus is called *Κερδύλας*, as elsewhere he is called *κτήσιος, πλούσιος, πλουτοδότης*, and *δώτωρ ἑάων*. Some explain the title from the rich gifts which the god received, comparing *Κερδῶος* used of Apollo (208 supr.). The title *Λαρόνθιος* is obscure; Canter derives it from some unknown city, while Gargiulli connects it with the Etruscan *Lar*.

1093. Nauplius not only wrecked the Greek ships (385 n.), but also induced the wives of the Greek heroes (Agamemnon, Idomeneus, Diomedes, etc.) to be faithless to their lords. Pliny (*N.H.* 8. 37. 133) describes the cunning of the hedgehog (*erinaceus*) in curling itself into a prickly ball when attacked, etc.

πτόρθου διαρραισθέντος, ὃν νεοσκαφῆς
κρύψει ποτ' ἐν κλήροισι Μηθύμνης στέγος.

Ὁ μὲν γὰρ ἀμφὶ χύτλα τὰς δυσεξόδους
ζητῶν κελεύθους αὐχενιστῆρος βρόχου 1100

ἐν ἀμφιβλήστρῳ συντεταργανωμένος
τυφλαῖς ματεύσει χερσὶ κρουσσωτοὺς ῥαφάς.

θερμὴν δ' ὑπαὶ λουτρῶνος ἀρνεύων στέγην,
τιβῆνα καὶ κύπελλον ἐγκάρῳ ῥανεῖ,
τυπεῖς σκεπάρνῳ κόγχον εὐθήκτῳ μέσον. 1105

οἰκτρὰ δὲ πέμφιξ Ταίναρον πτερύξεται,
λυπρὰν λεαίνης εἰσιδοῦσ' οἰκουρίαν.

ἐγὼ δὲ δροίτης ἄγχι κείσομαι πέδῳ,
Χαλυβδικῶ κνώδοντι συντεθραυσμένη,
ἐπεὶ με, πεύκης πρέμνον ἢ στύπος δρυὸς 1110

ὅπως τις ὕλοκουρὸς ἐργάτης ὀρεύς,
ῥήξει πλατὺν τένοντα καὶ μετάφρενον,

καὶ πᾶν λακίζουσ' ἐν φοναῖς ψυχρὸν δέμας
δράκαινα διψάς, κᾶπιβᾶσ' ἐπ' αὐχένος,
πλήσει γέμοντα θυμὸν ἀγρίας χολῆς, 1115

ὥς κλεψίνυμφον, κοῦ δορίκτητον γέρας

1097. Palamedes, son of Nauplius, was stoned to death by the Greeks before Troy on a false charge of treachery concocted by Odysseus. He was buried at Methymna in Lesbos.

1099. Agamemnon was murdered by Clytaemnestra, who entangled him in a robe thrown over his head in the bath. The openings in the robe for the head and arms had been stitched up. It was a costly robe; cf. Aesch. *Ag.* 1383 (where it is also called ἀμφίβληστρον), πλοῦτον ἔματος κακόν.

1102. The reading τυφλαῖς is preferable to τυφλὰς; cf. ἀμαυραῖς χερσίν Soph. *O.C.* 1639; τυφλὴν χέρα Eur. *Phoen.* 1699.

1103. Holzinger and Ciaceri assume that λουτρῶνος here means the bath itself (πυέλου Schol.), which, they think, was partly covered over.

1104. τιβῆνα = τὸν τρίποδα. κύπελλον = τὸ ἀγγεῖον τοῦ τρίποδος (Schol.).

1106. At Taenarum in Laconia was an entrance to the underworld; cf. 90 supr.

Grief for slain scion, whom a new-dug grave
Within Methymna's bounds shall one day hide.

One in his bath, while he an outlet seeks,
An outlet hard to find, from throttling noose, 1100
Entangled in the meshes of the net
Gropes with blind hands among the tasselled seams.
Up springs he towards the bathroom's steaming roof,
And brains besplash the cauldron and its stand,
When by the axe's edge his skull is pierced. 1105
To Taenarum his sad ghost flies : it saw
The dire housekeeping of that lioness.
And I beside the bath shall fall and lie
Hacked by the sword forged of Chalybian steel ;
For, as a pine trunk or an oaken stem 1110
Is cleft by toiling woodman on the hills,
She cleaves my broad neck-sinew and my back,
And tears all my cold flesh with bloody wounds ;
Fell snake, she plants her foot upon my throat,
And gluts her passion full of savage gall ; 1115
As though I were his mistress, not war's prize,

1107. In Aesch. *Ag.* 1258 Clytaemnestra is described as *δίπους* *λέαινα* *συγκοιμωμένη* | *λύκῳ* (i.e. Aegisthus), *λέοντος* (i.e. Agam.) *εὐγενοῦς ἀπουσίᾳ*.

1108. Clytaemnestra slays Cassandra after Agamemnon; cf. *Od.* 11. 421 sqq., Pind. *Pyth.* 11. 17, Aesch. *Ag.* 1149.

1109. The Chalybes were a people in Pontus famous for their iron mines and preparation of steel.

1114. The *διψάς* was the most venomous viper of Arabia and Africa, its bite causing intense thirst. In the comparison of Clytaemnestra to a snake or viper, and the slaying of that viper by Orestes (1120), there is a reference to the belief that the female viper at the time of coition bites through the head of the male, and that at the moment of parturition she is slain by her young, who tear her womb, thus avenging, as it were, their sire's death. Orestes avenged Agamemnon by slaying his mother Clytaemnestra and her paramour Aegisthus.

δύσζηλος ἀστέμβακτα τιμωρουμένη.
 βοῶσα δ' οὐ κλύοντα δεσπότην πόσιν,
 θεύσω κατ' ἵχνος ἡνεμωμένη πτεροῖς.
 σκύμνος δὲ πατρὸς κῆρα μαστεύων φόνου 1120
 εἰς σπλάγχν' ἐχίδνης αὐτόχειρ βάψει ξίφος.
 κακὸν μίασμ' ἔμφυλον ἀλθαίνων κακῶ.
 Ἕμους δ' ἀκοίτης, δμωίδος νύμφης ἄναξ,
 Ζεὺς Σπαρτιάταις αἰμύλοις κληθήσεται,
 τιμὰς μεγίστας Οἰβάλου τέκνοις λαχών. 1125
 οὐ μὲν ἐμὸν νώνυμον ἀνθρώποις σέβας
 ἔσται, μαρανθὲν αὖθι ληθαίῳ σκότῳ.
 ναὸν δέ μοι τεύξουσι Δαυνίων ἄκροι
 Σάλπης παρ' ὄχθαις, οἳ τε Δάρδανον πόλιν
 ναίουσι, λίμνης ἀγχιτέρμονες ποτῶν. 1130
 κοῦραι δὲ παρθένειον ἐκφυγεῖν Ζυγὸν
 ὅταν θέλωσι, νυμφίους ἀρνούμεναι,
 τοὺς Ἑκτορείους ἡγλαῖσμένους κόμαις,
 μορφῆς ἔχοντας σίφλον ἢ μῶμαρ γένους,
 ἐμὸν περιπτύξουσιν ὠλέναις βρέτας, 1135
 ἄλκαρ μέγιστον κτώμεναι νυμφευμάτων,

1122. Cf. the proverbial expression κακὸν κακῶ ἰᾶσθαι, and Eurip. *Orest.* 508, 1587.

1123. Agamemnon had brought back Cassandra from Troy by right of conquest to share his couch.

1124. There was a cult of Zeus Agamemnon at Sparta; cf. 335, 1369. The duplicity of the Spartan character is bitterly denounced in Eur. *Andr.* 445 sqq.

1125. Oebalus, father of Tyndareus, was a king of Sparta, where he was honoured with a ἡρώον. The patronymic Oebalides was applied to the Spartans generally.

1128. Lycophron here mentions a temple and statue of Cassandra (Alexandra "the man-avertor") in Daunia (Apulia). Her worship in Lower Italy was distinct from that in Laconia, where, as Pausanias mentions (3. 19. 5, 26. 3), there were temples and statues of her at Amyclae and Leuctra. For her identification with the old Laconian goddess Alexandra (σωσίπολις) see Pauly-Wissowa.

She vengeance takes with ruthless jealousy.

Calling my lord and spouse, who hears me not,

I hasten after him on wafting wings.

The hound who tracks his father's murderous
doom.

1120

Shall plunge his sword into that viper's heart,

Healing kin-slaughter's taint by slaying kin.

Yet shall my spouse, the captive maiden's lord,

'Mongst shifty Spartans bear the name of Zeus,

Most honoured by the sons of Oebalus.

1125

And my own glory shall not be unknown

On earth, nor fade in dark forgetfulness.

For me shall Daunian chieftains build a shrine

By Salpa's banks, and likewise citizens

Of Dardanus who dwell hard by the marsh.

1130

And maidens, when they wish to shun the yoke

Of wedlock and refuse those suitors' pleas,

Who, though like Hector glorying in their locks,

Have blemished forms or blot upon their house,

Shall clasp my statue in their arms' embrace,

1135

And sure protection win from bridal-rites,

1129. The city of *Σαλαπία* (mod. Salpi) in Apulia was separated from the sea by a salt-water lake, the *Salapina Palus*, from which there is now an artificial outlet to the sea through the bank of sand which divides them.

1130. Pliny (*N.H.* 3. 11. 104) mentions a people in Daunia called Dardi, who were destroyed by Diomedes. These people came to be identified mythologically with the Dardani of the Troad. Their city was near the Lago di Salpi.

1133. Hector's locks were famous in antiquity, and there was a way of dressing the hair known as *Ἐκτόρειος* (Pollux 2. 29).

1135. Cassandra herself had shunned all lovers, even the god Apollo (348 sqq.). She had looked for help to the statue of Athene when Ajax offered her violence (359 sqq.).

Ἐρινύων ἐσθῆτα καὶ ῥέθους βαφὰς
 πεπαμέναι θρόνοισι φαρμακτηρίοις.
 κείναις ἐγὼ δηναῖον ἄφθιτος θεὰ
 ῥαβδηφόροις γυναιξὶν αὐδηθήσομαι. 1140

Πένθος δὲ πολλαῖς παρθένων τητωμέναις
 τεύξω γυναιξὶν αὖθις, αἱ στρατηλάτην
 ἀθεσμόλεκτρον, Κύπριδος ληστὴν θεᾶς,
 δαρὸν στένουσαι κλῆρον εἰς ἀνάρσιον
 πέμψουσι παῖδας ἐστερημένας γάμων. 1145

Λάρυμνα, καὶ Σπερχειέ, καὶ Βοάγριε,
 καὶ Κῦνε, καὶ Σκάρφεια, καὶ Φαλωριάς,
 καὶ Ναρύκειον ἄστυ, καὶ Θρονίτιδες
 Λοκρῶν ἀγυιαί, καὶ Πυρωναῖαι νάπαι,
 καὶ πᾶς Ὀδοιδύκειος Ἰλέως δόμος, 1150

ὕμεῖς ἐμῶν ἕκατι δυσσεβῶν γάμων
 ποινὰς Γυγαίᾳ τίσετ' Ἀγρίσκα θεᾷ,
 τὸν χιλίωρον τὰς ἀνυμφεύτους χρόνον
 πάλου βραβεΐαις γηροβοσκοῦσαι κόρας.
 αἷς ἀκτέριστος ἐν ξένη ξέναις τάφος 1155

ψάμμῳ κλύδωνος λυπρὸς ἐκκλυσθήσεται,
 ὅταν ἀκάρποις γυῖα συμφλέξας φυτοῖς

Ἦφαιστος εἰς θάλασσαν ἐκβράσση σποδὸν

1138. Scheer reads πεπασμέναι, "besprinkled," putting a comma after βρέτας (1135) and after βαφὰς (1137).

1141. Cassandra describes the affliction which shall come upon the Locrians as a result of her outrageous treatment by the Locrian Ajax, son of Oileus; see 357 sqq. When the Locrians returned from Troy, a pestilence wasted their land, and Apollo declared that they must send every year for 1,000 years two maidens for the temple service of Athene at Troy. The Trojans were bound to pursue and try to slay them when they came; those of them who succeeded in escaping to the temple of Athene were spared, and remained in the service of the goddess during their lifetime, while those who were slain had to be replaced by others sent out from Locris.

1146 sqq. These names of places mark out the extent of the Locrian

Like Furies, robed in black, and on their cheeks
A tinge acquired by juice of magic herbs.
Yea, by these women, bearing Furies' rods,
Immortal goddess long shall I be called. 1140

But grief to many mothers shall I cause,
Reft of their virgin daughters, who that chief,
That lawless wench, pillager of love,
Shall long bewail, and to a hostile land
Send forth their daughters of all nuptials robbed. 1145

Larma, Spercheius, and Boagrius,
Cynus, Scarpheia, and Phalorias,
Thou Naryx' city, and ye Locrian streets
Of Thronium, ye Pyronaeon vales,
Thy house, Hodoedocus, Oileus' sire,— 1150

All ye, through impious love-wrongs done to me,
To Gygas' Rustic goddess shall atone,
And for a thousand years shall choose by lot
And nurture maids unwed from youth to age.
Their riteless grave, poor strangers in strangeland, 1155
Upon the sands the waves shall wash away,
What time Hephaestus burns with barren wood
The limbs, and in the sea the ashes casts

dominion. I have used the mod. Larma as = Larymna. The Spercheius and Boagrius were rivers.

1149. Holzinger reads Πυρρηναίαι from Πυρά (Liv. 36, 30), i.e. the part of Mount Oeta where Heracles' pyre was erected.

1152. Ciaceri explains Γυγαία as = *Iliensis*; Gygas being a cape in the Troad. It was the Trojan Athene whose temple Ajax desecrated. See also Pauly-Wissowa. Athene is called Ἀγρίσκα as goddess of agriculture.

1155. The dead maidens were burned and their ashes cast on the shore, where the waves washed them away.

1157. To obviate the metrical difficulty, Hermann transposed ὅταν and φυτοῖς (for ὅταν ending a line cf. Soph. *O.C.* 659); Scheer reads ἐπὶν.

- τῆς ἐκ λόφων Τράρωνος ἐφθιτωμένης.
 ἄλλαι δὲ νύκτωρ ταῖς θανουμέναις ἴσαι 1160
 Σιθῶνος εἰς θυγατρὸς ἵξονται γύας,
 λαθραῖα κακκέλευθα παπταλόμεναι,
 ἕως ἂν εἰσθρέξωσιν Ἀμφείρας δόμους
 λιταῖς Σθένειαν ἱκτίδες γουνούμεναι.
 θεᾶς δ' ὀφελτρεύσουσι κοσμοῦσαι πέδον, 1165
 δρόσῳ τε φοιβάσουσιν, ἄστεργῇ χόλον
 ἀστῶν φυγοῦσαι. πᾶς γὰρ Ἴλιεύς ἀνὴρ
 κόρας δοκεύσει, πέτρον ἐν χεροῖν ἔχων,
 ἢ φάσγανον κελαινόν, ἢ ταυροκτόνον
 στερρὰν κύβηλιν, ἢ Φαλακραῖον κλάδον, 1170
 μαιμῶν κορέσσαι χεῖρα διψῶσαν φόνου.
 δῆμος δ' ἀνατεῖ τὸν κτανόντ' ἐπαινέσει,
 τεθμῶ χαράξας, τοῦπιλώβητον γένος.
 ὦ μῆτερ, ὦ δύσμητερ, οὐδὲ σὸν κλέος
 ἄπυστον ἔσται, Περσέως δὲ παρθένος 1175
 Βριμῶ Τρίμορφος θήσεται σ' ἐπωπίδα

1159. Traron is said to have been a headland in the Troad. Apparently the first of the Locrian maidens threw herself down from it to escape the pursuing Trojans. The Schol. on 1141 says that the ashes of all the Locrian maidens who died at Troy were cast from Traron into the sea. Lycophron is following Timaeus, but we have not the original, and the notes of the Schol. and Tzetz. are confused and inconsistent. Bachmann would construe the sentence as follows:—*ὅταν . . .* "Ἡφαιστος τῆς ἐφθιτωμένης σποδὸν ἐκ λόφων Τράρωνος εἰς θάλ. ἐκβράσση (i.e. the ashes of each of the slain maidens were cast into the sea from Traron), comparing for the very harsh hyperbaton 84 sq., 104-6, 286 sq., 807 sq., 1172 sq., etc. Scaliger read *τρήρωνος* = *columbae* = *puellae Locrensis*. For other explanations see Holzinger and Ciaceri.

1161. Σιθῶνος: 583 n. Lycophron is referring to the Troad generally.

1162. Hermann's κακ (= κατὰ) κέλευθα is adopted by Scheer and Holzinger.

1163. Ἀμφείρα is a title of Athene of unknown meaning. Holzinger suggests that it may be connected with Ἀμβουλία, a title under which

Of her who met her death from Traron's heights.
 And other maids, like victims doomed to die, 1160
 To Sithon's daughter's fields shall come by night,
 With frightened glances seeking secret paths,
 Until they rush into Ampheira's house
 And on their knees implore Stheneia's help.
 This goddess' temple they shall sweep and deck, 1165
 And cleanse by sprinkling, sheltered from the wrath
 Of ruthless burghers ; for each man in Troy
 Shall watch these maidens, holding in his hand
 A stone, or sword's dark blade, or cleaver hard
 Such as fells oxen, or Idaean shaft, 1170
 Eager to glut his hand that thirsts for blood.
 Immune and praised by the folk's graven law
 Shall be the man who slays that race despised.
 Mother, poor mother ! not unknown also
 Shall be thy fame ; for Brimo, Perses' child, 1175
 Triformed, shall make thee an attendant hound

the goddess had an altar at Sparta (Paus. 3. 13. 4). Ciaceri refers it to the swathed (ἀμφί-εἶρω) Palladium (363 n.) illustrated in Roscher, *Lex.* I, 690. She was honoured as Σθενιάς (= Σθένεια), "Goddess of Might," at Troezen ; cf. Βία, 520.

1169. κελαινόν: see on v. 7.

1170. Phalacra was a peak of Mount Ida near Troy ; cf. 24. κλάδον may mean a spear-shaft (Schol.) or a club.

1174. Hecuba's fame shall endure, like that of Agamemnon (1123) and Cassandra (1126).

1175. Hecate was said to be a daughter of the Titan Perses (here called Perseus) and Asteria ; cf. Hes. *Theog.* 409.

1176. Βριμώ was a title of Hecate, who in some cults was identified with Persephone (see on Ὀβριμώ, 698) and Artemis. She had dominion in the air, on earth, and in Hades. In some legends she had three bodies or heads, of a horse, a dog, and a lion. ἐπωπίδα (= ἀκόλουθον) and ἐπωπίς (= ἐπίσκοπον) are both recognized by the Schol. Holzinger derives ἐπωπίς from ἔπω and ὦψ, because the hound follows every movement of its master with its eyes. For the hounds of Hecate cf. Ap. Rh. 3. 1216, Virg. *Aen.* 6. 257.

κλαγγαῖσι ταρμύσσουσαν ἐννύχοις βροτούς,
 ὅσοι μεδούσης Στρυμόνος Ζηρυνθίας
 δείκηλα μὴ σέβουσι λαμπαδουχίαις,
 θύσθλοις Φεραίαν ἐξακεύμενοι θεάν. 1180
 ψευδήριον δὲ νησιωτικὸς στόνυξ
 Πάχυνος ἔξει σεμνὸν ἐξ ὄνειράτων
 ταῖς δεσποτείαις ὠλέναις ὠγκωμένον
 ῥείθρων Ἐλώρου πρόσθεν ἐκτερισμένης·
 ὃς δὴ παρ' ἀκταῖς τλήμονος ῥανεῖ χούας, 1185
 τριαύχενος μήνιμα δειμαίνων θεᾶς,
 λευστήρα πρῶτον οὔνεκεν ῥίψας πέτρον
 "Αἰδη κελαινῶν θυμάτων ἀπάρζεται.

Σὺ δ', ὦ ζύναιμε, πλείστον ἐξ ἐμῆς φρενὸς
 στερχθείς, μελάθρων ἔρμα καὶ πάτρας ὅλης, 1190
 οὐκ εἰς κενὸν κρηπῖδα φοινίξεις φόνω
 ταύρων, ἄνακτι τῶν Ὀφίωνος θρόνων
 πλείστας ἀπαρχὰς θυμάτων δωρούμενος.
 ἀλλ' ἄξεταιί σε πρὸς γενεθλίαν πλάκα
 τὴν ἐξόχως Γραικοῖσιν ἐξυμνημένην, 1195
 ὅπου σφε μήτηρ ἢ πάλης ἐμπείραμος
 τὴν πρόσθ' ἀνασσαν ἐμβαλοῦσα Ταργάρῳ
 ὠδῖνας ἐξέλυσε λαθραίας γονῆς,

1178. The Strymon (cf. 417) was in Thrace, where Hecate was worshipped. For Ζηρυνθία see on 77.

1180. There was a cult of Hecate at Pherae in Thessaly.

1181. Odysseus built a cenotaph to Hecuba at Cape Pachynus in S. E. Sicily (cf. 1029). The Helorus (cf. 1033) enters the sea not far from Pachynus.

1184. ἐκτερισμένης : cf. 908 n.

1185. Lycophron is here following a different tradition from that in 330 sqq., where Hecuba is stoned by the Thracian Dolonci, and not, as here, by the Greeks led by Odysseus, to whom she had been given as a prize of war. After the murder Hecate frightened Odysseus by visions until he appeased the shade of Hecuba by building the cenotaph in Sicily.

With nightly howls those mortals to affright
 Who honour not the statues of the queen
 Of Strymon and Zerynthus with the torch,
 Placating Pherae's goddess with slain kine. 1180
 Thy empty tomb Pachynus, island-cape,
 Shall bear, a holy tomb raised by the hands
 Of thy own master, urged thereto by dreams,
 To rest thy soul at the Helorus' mouth ;
 By it to the poor dead he offerings pours, 1185
 Fearing the triple-headed goddess' wrath,
 For, casting at thee the first murderous stone,
 To Hades he black sacrifice begins.

And thou, my brother, dearest to my heart,
 Prop of our house and our whole fatherland, 1190
 Not idly reddenest thou the altar-stone
 With blood of bulls, the firstlings offering up
 To him who rules upon Ophion's throne ;
 For he shall bring thee to his native land,
 Hymned by the Greeks above all other lands, 1195
 Where once his mother, versed in wrestler's art,
 Who hurled the former queen to Tartarus,
 In secret travail-pangs gave birth to him,

1188. *κελαινών*: see on v. 7. The murder is spoken of as an offering to Hades.

1190. For Hector as pillar of his country see 281 sqq.

1192. Ophion, a Titan, was wedded to Eurynome, and held sway in heaven before the reign of Cronos and Rhea: being overthrown by them, he and Eurynome were hurled into Tartarus.

1194. Thebes, according to one legend, was the birthplace of Zeus. The Thebans, suffering from pestilence, were bidden by the oracle of Apollo to bring to Thebes the bones of Hector from Troy.

1195. *Γραικοί* (cf. 532, 891) was the old name of the Ἑλληνες. Aristotle (*Meteor.* i. 14) says they were the dwellers in the most ancient Hellas about Dodona. For another meaning of the name see on 1338 *infr.*

- τὰς παιδοβρώτους ἐκφυγοῦσ' ὀμευνέτου
 θοίνας ἀσέπτους, οὐδ' ἐπίανεν βορᾶ 1200
 νηδύν, τὸν ἀντίποινον ἐκλάψας πέτρον,
 ἐν γυιοκόλλοις σπαργάνοις εἰλημένον,
 τύμβος γεγῶς Κένταυρος ὠμόφρων σπορᾶς.
 νήσοις δὲ μακάρων ἐγκατοικήσεις μέγας
 ἥρως, ἄρωγός λαιμικῶν τοξευμάτων, 1205
 ὅπου σε πεισθεὶς Ὠγύγου σπαρτὸς λεῶς
 χρησιμοῖς Ἰατροῦ Λεψίου Τερμινθέως
 ἐξ Ὀφρυνείων ἡρίων ἀνειρύσας
 ἄξει Καλύδνου τύρσιν Ἀόνων τε γῆν
 σωτῆρ', ὅταν κάμνωσιν ὀπλίτη στρατῷ 1210
 πέρθοντι χώραν Τηνέρου τ' ἀνάκτορα.
 κλέος δὲ σὸν μέγιστον Ἐκτήνων πρόμοι
 λοιβαῖσι κυδανοῦσιν ἀφθίτοις ἴσον.
 Ἦξει δὲ Κνωσσὸν καπὶ Γόρτυνος δόμους
 τοῦμόν ταλαίνης πῆμα, πᾶς δ' ἀνάστατος 1215
 ἔσται στρατηγῶν οἶκος. οὐ γὰρ ἥσυχος
 πορκεὺς δίκωπον σέλμα ναυστολῶν ἐλᾷ,

1199. Rhea saved the infant Zeus from being devoured by Cronos by substituting a stone (400 n.).

1203. Cronos, like the Centaurs, was διφυής, having taken the form of a horse when begetting Cheiron.

1204. The Acropolis at Thebes in Boeotia was called μακάρων νῆσοι (Hesych., Suid.). Herodotus (3. 26) gives the same name to a place not far from Thebes in Egypt. Usually the "Isles of the Blest," where the heroes dwell after this life, are said to be in the western ocean beyond the Pillars of Heracles (Strab. 3. 150).

1206. The Thebans were said to have sprung from the dragon's teeth sown by Cadmus. Ogygus was a king of the earliest inhabitants of Boeotia, the Ἐκτηνες (1212 infr.; cf. 433). According to one legend Cadmus was a son of his.

1207. Apollo, the god of healing, was called Λέψιος from Lepsia, an islet off Caria (cf. 1454). The title Τερμινθέως was connected with τέρμινθος, the terebinth-tree used in medicine.

1208. Ὀφρύνειον was a small town in N. Troas where Hector was buried.

Safe from the impious banquets of her spouse,
The child-devourer. He then failed to glut 1200
His paunch with flesh, but gulped instead a stone
Wrapped round with limb-confining swaddling
clothes,—

He, the fierce Centaur, his own children's tomb.
Upon the blessed islands thou shalt dwell
A mighty hero, plague-shafts to avert, 1205
When the Sown-folk of Ogygus obey
The Healer, Lepsian and Terminthian god,
And take and bring from Ophryneian mound
Thee to Calydnus' fort, to Aon's land,
To save them when sore pressed by warring force 1210
Wasting the land and shrines of Tenerus.
And the Ectenian chiefs with sacrifice
To godlike glory shall exalt thy name.

To Cnossus also and to Gortyn's homes
Shall spread my luckless bane, and quite o'er-
thrown 1215

Shall be the rulers' house ; for restlessly
His two-oared skiff that fisherman shall ply,

1209. Calydna was an old name of Thebes, derived from Calydnus, son of Uranus, who was the first king of the land and predecessor of Ogygus. He strengthened the city with walls. The Aones were dwellers in Boeotia who succeeded the Ectenes when they were destroyed by a pestilence.

1211. Tenerus, son of Apollo, was a soothsayer and priest in the temple of the Ptoan Apollo in Boeotia (265 n.). The N. W. portion of the plain of Thebes was called τὸ Τηνερικὸν πεδίον.

1214. The troubles of the house of the Cretan Idomeneus are part of the penalty to be paid by the Greeks for the violation of Cassandra by Ajax. Idomeneus and Meriones were leaders of the Cretans against Troy. Cnossus and Gortyn are Cretan towns.

1217. Nauplius wrecked the Greek ships at Caphareus (385 n.), and instigated the wives of the absent heroes to intrigue against their husbands (1093 n.).

- Λεῦκον στροβήσων φύλακα τῆς μοναρχίας,
 ψυδραῖσιν ἔχθραν μηχαναῖς ἀναφλέγων.
 ὃς οὔτε τέκνων φείσεται, οὔτε συγγάμου 1220
 Μήδας δάμαρτος, ἡγριωμένος φρένας,
 οὐ Κλεισιθήρας θυγατρός, ἧς πατήρ λέχος
 θρεπτῶ δράκοντι συγκαταινέσει πικρόν.
 πάντας δ' ἀνάγνοις χερσὶν ἐν ναῶ κτενεῖ,
 λώβαισιν αἰκισθέντας Ὀγκαίου βόθρου. 1225
 Γένους δὲ πάππων τῶν ἐμῶν αὖθις κλέος
 μέγιστον αὐξήσουσιν ἄμναμοί ποτε,
 αἰχμαῖς τὸ πρωτόλειον ἄραντες στέφος,
 γῆς καὶ θαλάσσης σκῆπτρα καὶ μοναρχίαν
 λαβόντες. οὐδ' ἄμνηστον, ἀθλία πατρίς, 1230
 κῦδος μαρανθὲν ἐγκατακρύψεις ζόφῳ.
 τοιούσδ' ἐμός τις σύγγονος λείψει διπλοῦς
 σκύμνους λέοντας, ἔξοχον ῥώμῃ γένος,

1218. Idomeneus had found Leucus exposed as an infant, and brought him up as his own son. On setting out to Troy he entrusted to him his kingdom, and promised him his daughter Cleisithera in marriage on his return. Leucus, instigated by Nauplius, first seduced Meda, wife of Idomeneus, and then murdered her and her daughter and her two sons. Idomeneus, on his return, was driven out by Leucus, or, according to another version, he blinded Leucus and then fled from Crete. Lycophron makes him end his days at Colophon (see 424 sqq.).

1219. ἀναφλέγων: so Scheer (from the Schol. ἐκκαίων καὶ ἀναζω-
 πυρῶν) for ἀναπλέκων.

1225. Ὀγκαία was a title of Demeter considered as Erinyes (cf. 153, 1040), "Ὀγκαι being a city in Arcadia where Demeter was honoured. Bachmann joins ἐν ναῶ Ὀγκαίου βόθρου, "ut templum Cereris Ὀγκαίας indicetur, cui in subterraneo specu horribilia sacra fiebant." I follow Holzinger's view that the murder in the temple of a deity unnamed recalled the bloody ritual at sacrifices to Hades, Ὀγκαία being used for Erinyes, and this for the gods of the underworld to whom the victims' blood was poured through a cleft in the earth. Cf. the βόθρος over which Odysseus cuts the throats of the victims, *Od.* 11. 35.

1226. Cassandra proceeds to describe the glory of the Romans who

To stir up Leucus, guardian of the throne,
 And fire his hatred by his lying wiles.
 He shall not spare the children nor the wife, 1220
 The wedded Meda, in his savage mood,
 Nor Cleisithera, whom her sire would give
 In bitter wedlock to the snake he reared.
 Within the shrine his foul hands slay them all,
 Torn like the victims at Oncaea's pit. 1225
 Then too the glory of my father's race
 Shall be enhanced by their posterity,
 Whose spears shall bear the wreath of victory,
 And sea and land shall own their sovereign sway.
 Nor shalt thou, my unhappy fatherland, 1230
 In darkness hide a faded fame forgot.
 Such offspring shall my kinsman leave behind,
 Two lion-cubs, a stock of peerless might,

were descended from the Trojans. The genuineness of vv. 1226-1280 has been much disputed, and Scheer marks these lines (also vv. 1446-1450) as being of doubtful authenticity. The Schol. on our passage apparently ascribes the whole poem to another Lycophron and not to the tragedian:—ἐντεῦθεν περὶ Ῥωμαίων λέγει, καὶ Λυκόφρονος ἑτέρου νομιστέον εἶναι τὸ ποίημα, οὐ τοῦ γράψαντος τὴν τραγωδίαν· συνήθης γὰρ ὦν τῷ Φιλαδέλφῳ, οὐκ ἂν περὶ Ῥωμαίων διελέγετο. This view on the authorship was also held by Niebuhr; see on 1446 *infr.* Some, however, take τὸ ποίημα as referring merely to vv. 1226-1280.

1228. Holzinger thinks there is a reference in this line to the derivation of *Quirites* from *curis* (*quiris*), a Sabine word for a spear (Ov. *Fast.* 2. 477), the spear (*hasta*) being the characteristic weapon of the old Roman.

1232. Aeneas, who was descended from Tros (Tros, Assaracus, Capys, Anchises, Aeneas), was a kinsman of Cassandra (Tros, Ilus, Laomedon, Priam, Cassandra). The "lion-cubs" are the twins Romulus and Remus. Owing to the vagueness of the word λείψει it is impossible to determine whether Lycophron means to say that they were sons of Aeneas, or descendants of his in a later generation. The names Romulus and Roma are here connected with ῥώμη; cf. Plut. *Romul.* c. 1.

ὁ Καστνίας τε τῆς τε Χοιράδος γόνος,
βουλαῖς ἄριστος, οὐδ' ὀνοστὸς ἐν μάχαις. 1235

ὅς πρῶτα μὲν Ῥαίκηλον οἰκῆσει μολῶν,
Κισσοῦ παρ' αἰπὺν πρῶνα καὶ Λαφυστίας
κερασφόρους γυναικάς. ἐκ δ' Ἀλμωπίας
παλιμπλανήτην δέξεται Τυρσηνία

Λιγγεύς τε θερμῶν ῥεῖθρον ἐκβράσσων ποτῶν, 1240
καὶ Πῖς Ἀγύλλης θ' αἱ πολύρρηνοι νάπαι.

σὺν δέ σφι μίξει φίλιον ἐχθρὸς ὢν στρατόν,
ὄρκους κρατήσας καὶ λιταῖς γυνασμάτων,
νάνος, πλάναισι πάντ' ἐρευνήσας μυχὸν
άλός τε καὶ γῆς. σὺν δὲ δίπτυχοι τόκοι 1245

Μυσῶν ἄνακτος, οὗ ποτ' Οἰκουρὸς δόρυ
γνάμψει Θέοινος, γυνῖα συνδήσας λύγοις,
Τάρχων τε καὶ Τυρσηνός, αἰθῶνες λύκοι,
τῶν Ἡρακλείων ἐκγεγῶτες αἱμάτων.

1234. Aphrodite was the mother of Aeneas. For her title *Καστνία* see on 403. Canter restored *Χοιράδος* for *Χειράδος*. The Argives sacrificed swine (*χοῖροι*) to the goddess, and celebrated the *ὑστήρια* in her honour.

1235. Cf. *Il.* 5. 180, 6. 77.

1236. Rhaecelus was a city in Macedonia on the Thermaic Gulf, not far from Mount Cissus, which is at the north of the Chalcidic peninsula.

1237. Bacchus was called *Λαφύστιος* in Boeotia, and the Bacchantes in Macedonia were called *Λαφύστιαι*. The name (from *λαφύσσω*, to rend or devour) referred to the cruel sacrifices of beasts and human beings (Preller). The Schol. says the god got the title from Mount *Λαφύστιον* in Boeotia. The Bacchantes wore horns in imitation of the horned god whom they worshipped; cf. 209 n.

1238 sqq. *Almopia* was a district in Macedonia. From there Aeneas came to Etruria. *Λιγγεύς* (= *Λίγυς*) is the Arno between Liguria and Etruria. Pisa is near the mouth of the Arno. The *calidae aquae* of Pisa (Plin. *N.H.* 2. 103. 227) discharge into the Arno, which then empties them into the sea. *Agylla* was the earlier name of Caere in S. Etruria.

1242. The former foe who becomes the friend of Aeneas in Etruria is Odysseus. Lycophron has already mentioned (805 sq.) that the

He, whom the Castnian, known as Choeras, bore,
 In counsel best, in war without reproach, 1235
 Who to Rhaecelus first shall come and dwell
 By the steep heights of Cissus, where are found
 The horned maenads. From Almopia then
 The Tuscan land receives the wanderer,
 And Lingeus pouring forth its boiling streams, 1240
 And Pisa, and Agylla's sheep-filled vales.
 With him a foe shall join a friendly force,
 Constraining him by oaths and suppliant prayers,
 The dwarf, I mean, who wandering explored
 All nooks of sea and land ; with him two sons 1245
 Of Mysia's king, whose spear the Home-kept god,
 The Wine-god, bends, and binds his limbs with shoots,
 Both Tarchon and Tyrrhenus, fiery wolves,
 In whose veins flows the blood of Heracles.

body of Odysseus was brought from Ithaca and buried in Etruria near Cortona. Hellanicus (ap. Dion. Hal. i. 72) told of the coming of Odysseus and Aeneas from Molossia to Italy and their founding the city of Rome.

1244. *νάνος*, Lat. *nanus*, means "a dwarf," and we know that Odysseus was small of stature (*Od.* 6. 230, *Il.* 3. 193, etc.). The Schol. and Tzetz explain *νάνος* as = *πλανήτης*, "a wanderer," being a name given to Odysseus by the Etruscans, and some think that Lycophron is comparing (if not identifying) the wandering Odysseus with Nanas, the leader of the wandering Pelasgians who settled in Etruria (cf. Dion. Hal. i. 28).

1245. *σὺν δέ* : sc. *σφί μίξουσιν στρατόν*. The two sons of the Mysian king Telephus are Tarchon (legendary founder of Tarquinii) and Tyrrhenus (from whom the Tyrrhenians or Etruscans took their name). Virgil (*Aen.* 8. 603) makes Aeneas and Tarchon meet at Caere (Agylla).

1246. For the story of how Telephus, when fighting with Achilles, was overthrown by the aid of Dionysus, see 206 sqq. Dionysus is called *Οἰκουρός* from the wine being stored in casks or jars in the house ; cf. *Διόνυσος υἱὸς Σταμνίου*, *Ar. Ran.* 22.

1249. Telephus was a son of Heracles and Auge, the daughter of Aleus king of Tegea.

ἔνθα τράπεζαν εἰδάτων πλήρη κιχών, 1250
 τὴν ὕστερον βρωθεῖσαν ἐξ ὀπαόνων,
 μνήμην παλαιῶν λήψεται θεσπισμάτων.
 κτίσει δὲ χώραν ἐν τόποις Βορειγόνων
 ὑπὲρ Λατίνους Σαυνίους τ' ὠκισμένην,
 πύργους τριάκοντ', ἐξαριθμήσας γουὰς 1255
 συὸς κελαινῆς, ἣν ἀπ' Ἰδαίων λόφων
 καὶ Δαρδανείων ἐκ τόπων ναυσθλώσεται,
 ἰσηρίθμων θρέπτειραν ἐν τόκοις κάπρων·
 ἥς καὶ πόλει δείκηλον ἀνθήσει μιᾷ
 χαλκῷ τυπώσας καὶ τέκνων γλαγοτρόφων. 1260
 δείμας δὲ σηκὸν Μυνδία Παλληνίδι,
 πατρὶ' ἀγάματ' ἐγκατοικιεῖ θεῶν,
 ἃ δὴ, παρώσας καὶ δάμαρτα καὶ τέκνα
 καὶ κτῆσιν ἄλλην ὀμπνίαν κειμηλίων,

1250. ἔνθα is used very vaguely, as the events which follow happened in Latium and not in Etruria. Cassandra, in the rapid course of her prophecy, seems to omit the journey of Aeneas from Etruria into Latium.

1251. There was an oracle that Aeneas was to find a new home at the place where his comrades, exhausted by hunger, should eat their tables; cf. *Aen.* 3. 256, 7. 116 sqq.

1253. The Aborigines were the old inhabitants of Latium, who had been driven down by the Sabines from the mountain country about Reate.

1254. Neither of the readings ὑπὲρ Λατίνους Δαυνίους τ' (MSS.), ὑπὲρ Λακίου Δαυνίου τ' (Steph. Byz.) is intelligible. I adopt Holzinger's correction, the meaning being that Aeneas founded his new sway in the earlier dominion of the Aborigines, the border district between the Latin and Sabine lands. From the mixture of the Aborigines and Sabines sprang the Samnites, whom the Greeks called Σαυνῖται (Strab. 5. 250). Lycophron coined Σαυνίους = Σαυνίτας, and this strange form led to the corruption of the text. Ciaceri reads Λαρίνου Δαυνίου τ', taking ὑπὲρ as meaning "beyond" from the Greek point of view, i.e. to the west of the Apennines; Larinum being the chief town of the Frentani who dwelt above Apulia (Daunia) on the E. coast, and Δαυνίου being used for Δαυνίας as though there were a form Δαύνιον meaning "the city of king Daunus."

There shall he find a table spread with food, 1250
 A table which his squires devour anon.
 This makes him think of ancient oracles,
 And so, where dwell the Aborigines
 Across the Latin and the Samnite bounds
 He founds his thirty forts, in number like 1255
 The brood of the wild sow, which from the heights
 Of Ida and Dardanian realms he shipped,
 Nurse of this number in one litter born.
 And in one city he shall raise to her
 And to her sucklings figures wrought of bronze. 1260
 To Myndus' and Pallene's goddess then
 He builds a shrine to house his fathers' gods,
 Which, spurning both his children and his wife
 And all the rich stores of his household stuff,

1255. *πύργους τριάκοντα* is epexegetic of *κτίσει χώραν*. From these thirty forts grew the thirty towns of the Latin League, with Lavinium as the chief town.

1256. The oracle had ordained that the Trojans, when they reached the place where they devoured their tables, were to follow a four-footed leader and to found a city where it lay down to rest. The sow which Aeneas was about to sacrifice escaped and rushed wildly from the shore to the Alban mountains, a distance of twenty-four stades, without stopping, and then lay down on a hill and produced a litter of thirty sucklings; at this spot Aeneas founded Lavinium. *κελαινῆς* must be used here = *furiosae, horrendae* (7 n.), as the sow was white and not black in colour (*Aen.* 3. 392, etc.).

1259. The bronze figure of the sow and her young was dedicated in Lavinium, one of the thirty cities of which Aeneas laid the foundations.

1261. *Μυνδία* = Athene, 950 n. : Athene was called *Παλληνίς* from her temple at Pallene, a deme of Attica.

1263. The story that the Greeks on the capture of Troy allowed Aeneas to take away from the city what most he valued is found in Xenophon, Varro, etc. According to one version he took away not only the Penates and his father (Anchises), but also his wife (Creusa) and his children (Ascanius and Euryleon) and some of his household goods. Lycophron here enhances the *pietas* of Aeneas.

σὺν τῷ γεραίῳ πατρὶ πρεσβειώσεται, 1265
 πέπλοις περισχών, ἤμος αἰχμηταὶ κύνες,
 τὰ πάντα πάτρας συλλαφύξαντες πάλῳ,
 τούτῳ μόνῳ πόρῳσιν αἵρεσιν, δόμων
 λαβεῖν ὃ χρῆζει κἀπενέγκασθαι δάνος.
 τῷ καὶ παρ' ἐχθροῖς εὐσεβέστατος κριθείς, 1270
 τὴν πλεῖστον ὑμνηθεῖσαν ἐν χάρμαις πάτραν
 ἐν ὀψιτέκνοις ὀλβίαν δωμήσεται
 τύρσιν μακεδνάς τ' ἀμφὶ Κιρκαίου νάπας
 Ἄργοῦς τε κλεινὸν ὄρμον Αἰήτην μέγαν,
 λίμνης τε Φόρκης Μαρσιωνίδος ποτὰ 1275
 Τιτώνιον τε χεῦμα, τοῦ κατὰ χθονὸς
 δύνοντος εἰς ἄφαντὰ κευθμῶνος βάθη,
 Ζωστηρίου τε κλιτύν, ἔνθα παρθένου
 στυγνὸν Σιβύλλης ἐστὶν οἰκητήριον,
 γρόνῳ βερέθρῳ συγκατηρεφές στέγης. 1280
 Τοσαῦτα μὲν δύστλητα πείσονται κακὰ
 οἱ τὴν ἐμὴν μέλλοντες αἰστώσειν πάτραν.
 Τί γὰρ ταλαίνῃ μητρὶ τῇ Προμηθέως
 ξυνὸν πέφυκε καὶ τροφῷ Σαρπηδόνος,

1273. With Holzinger, I insert τ' after μακεδνάς, so that τύρσιν depends on ἀμφί. Lycophron affects lines constructed in this way, e.g. 1214, 803, 709, 98. The πάτρα is Latium, the bounds of which are given in the following lines; τύρσιν means the citadel of Circeii at the foot of the Mons Circeius, its name being connected with the mythical Circe who had a temple there. Ciaceri adheres to the mss., and takes τύρσιν with ἐν ὀψιτέκνοις, i.e. Aeneas shall lay the foundation of a new fatherland (Latium), which by the prowess of his successors shall become a fortress placed between the bounds mentioned in the subsequent lines.

1274. The Argo was said to have put in to a port of Latium called first Αἰήτης (after the father of Medea), and later Καίτης (after Caieta, nurse of Aeneas, who was buried there).

1275. This is the Fucine lake in the territory of the Marsi. The name Φόρκη has been connected with the sea-god Phorcus; Strabo describes the lake as being as large as a sea. Servius (on *Aen.* 10.

With his aged sire he shall the most esteem, 1265
 And wrap with robes, what time the warrior dogs
 Sharing the plunder of his land by lot
 To him alone shall grant as gift the choice
 To take what he may please from out his house.
 So, even by his foes, most pious deemed, 1270
 A new homeland extolled in battle-strife
 And blest in future ages he shall found,
 Where stand the tower and Circe's highland woods,
 And great Aeetes, famed as Argo's port,
 And Phorce's waters in the Marsic mere, 1275
 And Titon's streams which pass beneath the earth
 Into the viewless depths of an abyss,
 And Phoebus' mountain, where the priestess-maid,
 The Sibyl, has her awful dwelling-place,
 A yawning cavern roofed with arching rocks. 1280
 Such are the crushing ills which they shall bear
 Who soon shall devastate my fatherland.
 What links Prometheus' mother grief-forlorn
 With her who reared Sarpedon as her child?

388), speaking of the Marruvii or Marrubii, who dwelt on the lake, says: *gente autem vetusta, quia a Phorco deo marino originem ducere legitur.* Scheer reads *Φούκης*.

1276. Lycophron uses *Τιτάνιον* for *Πιτάνιον*. The river Pitonius flowed through the Fucine lake, and issued from it by a subterranean outlet.

1278. Apollo was called *Ζωστήριος* from *Ζωστήρ*, a promontory terminating Mount Hymettus in Attica. There was a temple of Apollo *Ζωστήριος* at Cumae, where was also the famous cave of the Sibyl.

1281-1282. After the account of Aeneas in Italy (1226-1280) these two lines close the prediction (begun in 365 supr.) of the woes of the Greeks after the fall of Troy.

1283. Cassandra now traces the course of the struggle between Europe and Asia in much the same way as Herodotus does in the opening chapters of his Histories. The mother of Prometheus was Asia (*Ἀσίη*). Sarpedon was a son of Zeus and Europa.

- ἄς πόντος "Ελλης καὶ πέτραι Συμπληγάδες 1285
καὶ Σαλμυδησὸς καὶ κακόξεινος κλύδων,
Σκύθαισι γείτων, καρτεροῖς εἵργει πάγοις,
λίμνην τε τέμνων Τανάϊς ἀκραιφνῆς μέσσην
ρείθροις ὀρίζει, προσφιλεστάτην βροτοῖς
χίμετλα Μαιώταισι θρηνοῦσιν ποδῶν ; 1290
"Ολοιντο ναῦται πρῶτα Καρνῖται κύνες,
οἳ τὴν βοῶπιν ταυροπάρθενον κόρην
Λέρνης ἀνηρεΐσαντο, φορτηγοὶ λύκοι,
πλάτιν πορεύσαι κῆρα Μεμφίτῃ πρόμῳ,
ἔχθρας δὲ πυρσὸν ἦραν ἡπείροις διπλαῖς. 1295
αὐθις γὰρ ὕβριν τὴν βαρεῖαν ἀρπαγῆς
Κουρῆτες ἀντίποινον Ἰδαῖοι κάπροι
ζητοῦντες, αἰχμάλωτον ἡμπρευσαν πόριν
ἐν ταυρομόρφῳ τράμπιδος τυπώματι
Σαραπτίαν Δικταῖον εἰς ἀνάκτορον 1300

1285. The boundaries which Nature has set between Asia and Europe are here enumerated from south to north. For πόντος "Ελλης see on 22. The Symplegades were rocks at the junction of the Bosphorus and Euxine, which were supposed to close with a clash on all who sailed between them, until the Argo made the passage safely.

1286. Salmydesus (cf. 186) was a coast-town or district of Thrace on the Euxine, about sixty miles N. W. from the entrance of the Bosphorus. For the danger of navigation there cf. Aesch. *Pr.* 726 sq., where it is called μητρυνιά (step-mother) νεῶν. The Pontus (Black Sea) was at first called Ἀξείνος from the severity of the climate and the cruelty of the Scythians; later its name was changed to Εὐξείνος when the Ionians founded their colonies there.

1288. The Tanais (Don) discharges into the Palus Maeotis (Sea of Azov). Lycophron means that owing to its swiftmess its waters did not mix with those of the Maeotis.

1291. Cassandra curses the Phoenician traders who carried off Io from Lerne in Argolis. Carne (also called Antaradus, later Constantia, mod. Tortosa) was a town on the coast of N. Phoenicia. As Herodotus (1. 1) says that the Phoenician traders came ἀπὸ τῆς Ἐρυθρῆς . . . θαλάσσης, Holzinger thinks the town referred to is Κάρνα ἢ Κάραννα (Strab. 16. 768) in S. W. Arabia.

1292. Io, daughter of Inachus, was beloved of Zeus, and was transformed into a heifer to escape the jealous wrath of Hera. In the

The Hellespont and the Symplegades 1285
 And Salmydesus and that churlish sea
 Near Scythia with its hard ice sunders them ;
 Divided are they by the Tanais
 Which flows pure through the lake Maeotians love,
 A folk lamenting kibes upon their feet. 1290
 Cursed first of all be Carne's sailor hounds,
 Who carried off the ox-eyed horned maid
 From Lerne's shores—those wolves, those traffickers,—
 A baneful bride to give to Memphis' lord.
 They raised a war-torch for two continents ; 1295
 For the Curetes then, Mount Ida's boars,
 Seek vengeance for this overweening rape,
 And drag away with them a captive maid
 In vessel with a bull's form as its sign
 From far Sarapta to Dictaeon court, 1300

myth the transformation was complete ; on the stage she was represented as a maiden with horns. The Homeric epithet *βοῶπις* denotes large soft rounded eyes.

1294. Io was brought by the Phoenicians to Egypt, where she wedded Osiris (here called *Μεμφίτης πρόμος*), and was identified with the goddess Isis.

1296. The Greeks avenged the rape of Io by carrying off Europa from Phoenicia. The *Κουρήτες* (here = *Κρήτες*) were dwellers in Crete to whose care was entrusted the infant Zeus, whose birth was associated with Mount Ida in Crete. For *κάπροι* cf. 1066, 1013 n.

1299. The rationalistic version of the myth that Zeus in the form of a bull swam with Europa (daughter of the Phoenician king Agenor) on his back to Crete was that the vessel which bore her away had as *παράσημον*, or ensign, the figure of a bull.

1300. Sarapta was a city on the coast between Tyre and Sidon. Lycophron, as Holzinger points out, unites the conflicting versions that Europa was a native of Tyre and of Sidon by placing her at Sarapta half way between the two. *Δικταῖον* is here = *Κρητικόν*, the *ἀνάκτορον* being the palace of the Cretan king Asterius. As there is a blending of the myth with the rationalistic interpretation all through this passage, Lycophron may also wish to suggest the temple of Zeus at the foot of Mount Dicte. Zeus was said to have been born on this mountain, and to have had union with Europa in a cave there.

δάμαρτα Κρήτης Ἀστέρω στρατηλάτη.
 οὐδ' οἳ γ' ἀπηρκέσθησαν ἀντ' ἴσων ἴσα
 λαβόντες, ἀλλὰ κλῶπα σὺν Τεύκρῳ στρατὸν
 καὶ σὺν Σκαμάνδρῳ Δραῦκίῳ φυτοσπόρῳ
 εἰς Βεβρύκων ἔστειλαν οἰκητήριον, 1305
 σμίνθοισι δηρίσοντας, ὧν ἀπὸ σπορᾶς
 ἔμοῦς γενάρχας ἐξέφυσε Δάρδανος,
 γήμας Ἀρίσβαν Κοῆσσαν εὐγενῇ κόρην.
 Καὶ δευτέρους ἔπεμψαν Ἀτρακας λύκους
 ταγῶ μονοκρήπιδι κλέψοντας νάκην, 1310
 δρακοντοφρούροις ἐσκεπασμένην σκουπαῖς.
 ὃς εἰς Κύταιαν τὴν Λιβυστικὴν μολών,
 καὶ τὸν τετράπνυν ὕδρον εὐνάσας θρόνοις,
 καὶ γυρὰ ταύρων βαστάσας πυριπνύων
 ἄροτρα, καὶ λέβητι δαιτρευθεὶς δέμας. 1315
 οὐκ ἀσμένως ἔμαρψεν ἐρράου σκύλος,

1301. Ἀστέρω is = Ἀστερίῳ. Asterius, a Cretan king, married Europa, and adopted and reared her sons (Minos, Sarpedon, and Rhadamanthys) who had been begotten by Zeus. Ἀστέριος, "god of the starry sky," was a title under which Zeus was worshipped at Gortyn in Crete.

1303. Scamander and Teucer went to Asia with Cretan colonists. An oracle told them to settle wherever the *γηγενεῖς*, *terrigenae*, should attack them. They landed in the Troad, and on the first night swarms of field-mice nibbled their shields and bows; so they settled there, and Teucer became the first king of Troy. Scamander disappeared into the river Xanthus, which took his name. These Cretans founded a temple in the Troad to Apollo Σμινθεύς, "Mouse-god" (see Leaf on *Il.* i. 39).

1304. The meaning of Δραυκίῳ is unknown; Hoeck suggested Ῥαυκίῳ (from Ῥαῦκος, a Cretan city).

1305. Βεβρύκων: see on 516.

1307. Dardanus, coming from Samothrace, married Arisba, daughter of the Trojan king Teucer.

1309. "Atracian" means Thessalian, Atrax being a city in Thessaly. From Thessaly the Argonauts set out for Colchis.

1310. ταγῶ is a *dat. commodi* (Scaliger): the word was specially used of a Thessalian chief. King Pelias had been warned by an

As wife for Crete's war-leader Asterus.
 Nor were they satisfied with tit for tat,
 But furthermore a host of plunderers
 They send with Teucer and his Draucian sire,
 Scamander, to possess Bebrycian homes. 1305
 Mice were the foes they met, and from their stock
 Did Dardanus beget my ancestors,
 Wedding Arisba of Crete's royal house.

And next they send out the Atracian wolves
 With their one-sandalled chief to steal the fleece 1310
 Close guarded by the watchful dragon's folds.
 He to Cytaea, Libyan-founded, comes
 And lulls to rest the drugged four-nostrilled snake,
 And guides the curved plough with fire-breathing
 bulls,—
 His flesh in magic cauldron is renewed,— 1315
 And 'gainst his will he snatches the ram's fleece,

oracle to beware of the man with one shoe; and so when Jason came to him in Iolcus wearing only one shoe, having lost the other in crossing the Anaurus, Pelias was alarmed and sent him away to seek the golden fleece.

1312. *Κύταιαν*: see on 174. For *Λιβυστικήν* = *Λιβυκήν* cf. 648 (where the MSS. which here have *Λιγυστικήν* vary between *Λιβ.* and *Λιγ.*). The Colchians traced their origin from Egypt (Hdt. 2. 104 sq.). Steph. Byz. quotes our line with *Λιβυστίνην*, adding that the *Λιβυστῖνοι* were a people adjoining the Colchians.

1313. *τετράπνην* is = *δικέφαλον*.

1314. Aeetes, the Colchian king, promised to give Jason the fleece if he yoked to the plough the fire-breathing bulls with feet of bronze. Jason did so, but Aeetes broke his word.

1315. Pherecydes (*fr.* 74) and Simonides (*fr.* 204) say that Medea rejuvenated Jason by boiling his flesh in a cauldron, but this must have happened later in Greece. Lycophron mentions it here, substituting it for the anointing by which Medea rendered Jason invulnerable in his ordeals (Ap. Rh. 3. 844 sqq., Pind. *P.* 4. 221).

1316. Jason shrank from the encounter with the dragon (cf. *πεφοβημένος*, Ap. Rh. 4. 149).

ἀλλ' αὐτόκλητον ἀρπάσας κεραΐδα,
 τὴν γνωτοφόντιν καὶ τέκνων ἀλάστορα,
 εἰς τὴν λάληθρον κίσσαν ἡρματίξατο,
 φθογγὴν ἐδώλων Χαονιτικῶν ἄπο 1320
 βροτησίαν ἰεῖσαν, ἔμπαιον δρόμων.

Πάλιν δ' ὁ πέτρας ἀσκέρας ἀνειρῦσας
 καὶ φασγάνου ζωστήρα καὶ ξίφος πατρός,
 ὁ Φημίου παῖς, Σκῦρος ᾧ λυγροὺς τάφους
 κρημνῶν ἔνερθεν αἰγίλιψ ῥοιζουμένων 1325
 πάλαι δοκεύει τὰς ἀταρχύτους ῥιφάς,
 σὺν θηρὶ βλώξας τῷ σπάσαντι δηίας
 Μύστη Τροπαίας μαστὸν εὐθηλον θεᾶς,
 ζωστηροκλέπτης, νεῖκος ὠρινεν διπλοῦν,
 στόρνην τ' ἀμέρσας καὶ Θεμισκύρας ἄπο 1330
 τὴν τοξόδαμνον νοσφίσας Ὀρθωσίαν.
 ἥς αἱ ξύναιμοι, παρθένοι Νεπουνίδος,

1317. To escape her father's wrath, Medea fled to the Argonauts and asked them to take her away with them. *κεραῖς* is explained by the Schol. as *εἶδος ὀρνέου μικροῦ* (Tzetz. adding *κατωφερὲς πρὸς συνουσίαν*). Hesych. has *κεραῖς· κορώνη*. Cf. 476 *supr.*, where *πιπῶ* is used of Hesione. Holzinger and Ciaceri regard *κεραῖς* as = *ὀλοόφρων*, *vastatrix*, referring to the following line.

1318. Jason and Medea compassed the murder of her brother Absyrtus, when they were escaping from Colchis. Afterwards at Corinth Medea murdered her children to be avenged on Jason for deserting her and marrying the daughter of Creon, king of Corinth.

1320. *ἐδώλων* (= *ἐδωλίων*, 296) may mean the quarter-deck, or be used generally for the beams of the Argo (*σανιδωμάτων* Schol.). Lycophron is referring to the "talking beam" (variously localized in the Argo, generally in its keel) which was taken from one of the oaks at Dodona. It possessed powers of human utterance, and advised the Argonauts. Chaonia (cf. 1046) is mentioned instead of Dodona, both being in Epeirus.

1322. The next episode in the struggle between Europe and Asia was the expedition of Theseus and Heracles against the Amazons. For the story of Theseus and his father Aegeus to which Lycophron is referring here see on 494 *supr.*

1324. The title *Φήμιος* refers to Poseidon's power of prophecy, as he originally possessed the oracle at Delphi. He was said to have

But pounces on the bird who asks to go,
The brother-slaying child-destroying fiend,
And sets her on that chattering jay, his ship,
Which from its timbers of Chaonian oak 1320
Sends forth man's voice, and knows the course to
steer.

Next he who took from out the rock the shoes
Of his own sire, the sword-belt, and the sword,
Poseidon's son, for whom with sorry grave
Beneath its surf-lashed rocks sheer Scyros waits, 1325
To see him dashed in his unburied fall,
Coming with lion versed in mystic rites,
Who sucked the hostile Trophy-goddess' breast,
As girdle-robber roused a two-fold feud :
He filched the belt, and from Themiscyra 1330
He seized the archer-queen Orthosia.
Her sisters, virgins who Nepunis serve,

been the real father of Theseus. When Theseus came to the island of Scyros (opposite Euboea) he was suspected by the king Lycomedes of trying to secure the sovereignty, and was thrown from a cliff into the Aegæan sea. Canter read *ῥοιζουμένῳ* (cf. 66, 1426).

1328. Heracles, before descending to Hades to fetch Cerberus, was initiated in the Eleusinian Mysteries. As *Τροπαία*, Hera gave victories and received trophies. She was hostile to Heracles owing to the intrigue of her husband Zeus with Alcmena, mother of Heracles (cf. 39), but nevertheless suckled him as a babe, either at the instigation of Athene or through a trick of Ζεύς.

1329. Ciaceri reads *ζωστηροκλέπτη* (taken with *θηρὶ*, 1327), the usual legend being that it was Heracles, and not Theseus, who filched the girdle of Hippolyte.

1330. Themiscyra was a plain in N. Pontus, the home of the Amazons.

1331. *Ὀρθωσία* is here the Amazon Antiope. It, like *Ὀρθία*, was properly a title of Artemis, connected by some with Mount Orthion in Arcadia.

1332. Artemis was called *Νεπουρίς* from her cult at Nepe in Etruria. The Amazons followed Artemis in the chase, and she was worshipped in Scythia as *Ταυροπόλος* or *Ὀρθωσία*.

Ἔριν λιποῦσαι, Λάγμον, ἥδ' ἑ Τήλαμόν,
 καὶ χεῦμα Θερμώδοντος Ἀκταῖόν τ' ὄρος,
 ποινὰς ἀθέλκτους θ' ἀρπαγὰς διζήμεναι, 1335
 ὑπὲρ κελαινὸν Ἰστρον ἤλασαν Σκύθας
 ἵππους, ὁμοκλήτειραν ἰεῖσαι βοὴν
 Γραικοῖσιν ἀμνάμοις τέ τοῖς Ἐρεχθέως.
 καὶ πᾶσαν Ἀκτὴν ἐξεπόρθησαν δορί,
 τοὺς Μοψοπείους αἰθαλώσασαι γῦας. 1340

Πάππος δὲ Θρήκης οὐμὸς αἰστώσας πλάκα
 χώραν τ' Ἑορδῶν καὶ Γαλαδραίων πέδον,
 ὄρους ἔπηξεν ἀμφὶ Πηνειοῦ ποτοῖς,
 στερρὰν τραχήλῳ Ζεῦγλαν ἀμφιθεὶς πέδαις,
 ἀλκῇ νέανδρος, ἐκπρεπέστατος γένους. 1345
 ἢ δ' ἀντὶ τούτων τάρροθον βοηλάτην
 τὸν ἐξάπρυμνον, στέρφος ἐγχλαινόμενον,
 στείλασα, λίστροις αἰπὺν ἤρειψεν πάγον,
 τὸν ἢ παλίμφρων Γοργὰς ἐν κλήροις θεῶν
 καθιερώσει, πημάτων ἀρχηγέτις. 1350

Αὔθις δὲ κίρκοι, Τμῶλον ἐκλελοιπότες

1333 sq. Eris is the Iris, a river in Pontus. Lagmus is probably the Araxes. Telamus is an unknown river; Holzinger says it is the "broad river," i.e. the Τάναϊς (Don). Thermodon is a river of Pontus flowing into the Euxine. Ἀκταῖον ὄρος is unknown; it may be Mount Athos, used as representing Thrace (Holz.); Ciaceri takes it of the mountains of Scythia crossed by the Amazons before reaching the Ister (Danube).

1338. The Γραικοί here are probably not the old inhabitants of Hellas (1195 n.), but the dwellers in Γραικίη (Thucyd. 2. 23) on the coast of Boeotia, and so Boeotians generally. See 196 n. The Amazons fought a battle in Boeotia (Plut. *Thes.* 27). The Athenians are called descendants of Erechtheus (110 n.).

1339. Ἀκτὴν = Ἀττικὴν (110 n.). Μοψοπείους: see on 733.

1341. The Trojan Ilus was the great-grandfather of Cassandra (1232 n.). Herodotus (7. 20, 75) mentions that before the Trojan War Mysians and Teucrians invaded Europe and subdued Thrace and all the land as far as the Peneius, a river of Thessaly.

1342. The Ἑορδοί dwelt between Macedonia and Thrace, north of

Deserting Eris, Lagmus, Telamus,
Thermodon's torrent and Actaeon heights,
Vengeance and plunder seeking ruthlessly, 1335
Over black Ister urge their Scythian steeds,
Sending the challenge of their battle-cry
Unto the Graeci and Erechtheus' stock.
All Attica they ravage with their spears,
And waste with fire the land which Mopsus ruled. 1340

My ancestor then sacked the steppes of Thrace,
Eordian land and Galadraean plain,
His boundaries fixing at Peneius' streams.
A hard yoke on their neck with fettering bonds
He places, young in might, his race's crown. 1345
Europa then as venger sends that herd,
Who, clad in lion's hide, with his six ships
By mattocks levelled our steep citadel.
And him relenting Hera, she who caused
His woes, shall hallow in the gods' domains. 1350

Then next the falcons leaving Tmolus' heights,

the Chalcidic peninsula. Γαλάδραι was a city of Macedonia in Pieria.

1344. Some explain πέδαις as = δεσμοῖς, i.e. the straps fastening the yoke, others as shackles on the feet, attached to the yoke on the neck and keeping the head bowed.

1346. Heracles is called βοηλάτης as having driven off the oxen of Geryon. Lycophron here speaks of him as champion of Europe against Asia, though, in reality, he went against Troy to take vengeance on Laomedon for wrongs done to himself (cf. 31, 469).

1348. λίστρον (λῖς, "smooth," "level") meant any implement for levelling. Heracles completely levelled the walls of Troy.

1349. Γοργάς is Hera, the fierce goddess, who, after persecuting Heracles relentlessly throughout his life, changed her mind when she saw him received in Olympus by the other gods, and gave him her daughter Hebe in marriage.

1351. The κίρκοι are Tyrrhenus and the Lydians. In Hdt. i. 94 we are told that, during a famine in Lydia, Atys and his son Tyrrhenus agreed that Atys should remain at home, while Tyrrhenus and part of the people were to set sail for Italy. Lycophron appears to be

Κίμψον τε καὶ χρυσεργὰ Πακτωλοῦ ποτά,
 καὶ νᾶμα λίμνης, ἔνθα Τυφῶνος δάμαρ
 κευθμῶνος αἰνόλεκτρον ἐνδαύει μυχόν,
 "Αγυλλαν Αὔσονῖτιν εἰσεκώμασαν, 1355
 δεινὴν Λιγυστίνοισι τοῖς τ' ἀφ' αἵματος
 ῥίζαν γιγάντων Σιθόνων κεκτημένοις
 λόγχης ἐν ὑσμίναισι μίξαντες πάλην.
 εἶλον δὲ Πῖσαν καὶ δορίκτητον χθόνα
 πᾶσαν κατειργάσαντο τὴν "Ομβρων πέλας 1360
 καὶ Σαλπίων βεβῶσαν ὀχθηρῶν πάγων.
 Λοῖσθος δ' ἐγείρει γρυνὸς ἀρχαίαν ἔριν,
 πῦρ εὔδον ἤδη τὸ πρὶν ἐξάπτων φλογί,
 ἐπεὶ Πελασγοὺς εἶδε Ῥυνδακοῦ ποτῶν
 κρωσσοῖσιν ὀθνείοισι βάψαντας γάνος. 1365
 ἢ δ' αὖθις οἰστρήσασα τιμωρουμένη
 τριπλᾶς τετραπλᾶς ἀντιτίσεται βλάβας,

following a different tradition here from that in 1245 sqq., where he states that Tarchon and Tyrrhenus, sons of Telephus king of Mysia, allied themselves with Aeneas when he came to Italy after the fall of Troy. Here he is describing events which happened before the siege of Troy, and Tyrrhenus is represented as a Lydian and not as a Mysian. Timaeus, who is Lycophron's authority, must have given both legends. Ciaceri maintains that the same tradition is followed in both passages by Lycophron. He thinks that the *κίρκοι* are Tyrrhenus and Tarchon, that the Mysians and Lydians were identified mythologically, and that Tyrrhenus and Tarchon came to Italy before the siege of Troy and were there after it. Tmolus is a mountain in Lydia, and the Cimpsus and Pactolus (272 n.) are rivers there.

1353. In the Gygaean marsh at the foot of Mount Tmolus Echidna, wife of Typhon (825, 689), had her home. She was half-woman, half-serpent, and was mother of the Chimaera.

1355. For Agylla see 1241. Strabo (5. 220) mentions that it was founded by Pelasgians from Thessaly.

1356. *Λιγύστινοι* is the form used by late writers = *Λίγυες*, Ligures, the dwellers on the coast between Etruria and Gaul. By *τοῖς . . . κεκτημένοις* are meant the Pelasgians, who, wherever they dwelt, were supposed to be descended from the giants, probably on account of their gigantic buildings (Holz.). The home of the giants is Chalcidice in Thrace, with its peninsulas of Pallene, Sithonia, and Acte; cf. 127 supr.

The Cimsus, and Pactolus' golden streams,
 And waters of that mere where Typhon's wife
 In deepest cavern has her awesome lair,
 Burst on Agylla in Ausonian land, 1355
 And with Ligurians, and the peoples sprung
 From blood of the Sithonian giants, joined
 In the fierce wrestling of the warring spear.
 They captured Pisa, and by conquest's right
 Brought to subjection all the land that runs 1360
 Near Umbria and the swelling Alpine hills.

And last that firebrand rouses the old feud,
 With his flame kindling the now sleeping fire,
 When he beheld Pelasgians with strange urns
 Draw water from the streams of Rhyndacus. 1365
 Then Hellas, frenzied, lusting for revenge,
 Three-fold, yea four-fold, shall repay those wrongs

1359. For Pisa see on 1241.

1361. Lycophron seems to use Σάλπια ὄρη as = Ἀλπια ὄρη, i.e. the Alps (Ἀλπεις). Holzinger denies this, and thinks that the reference is to the Σάλλυες, i.e. the Salluvii on the N. W. of Etruria in Gallia Narbonensis.

1362. For Paris as a firebrand cf. 86, 225, 913.

1364. There is difficulty in determining what is the subject of εἶδε. Herodotus (1. 3) says that it was in the next generation after the Argonautic expedition that Paris, hearing (ἀκηκοότα) of the rape of Medea, avenged it by the rape of Helen. Ciaceri tries to get over this by taking εἶδε in the sense of "learned," "heard," which seems impossible. Holzinger thinks that the subject is not Paris but Ἀσίη, and he takes ἐπεὶ (= ἐξ οὗ) in a temporal sense with εἶδον ἥδη. Perhaps the solution of the difficulty is to read Ῥυνδακὸς, i.e. after the Rhyndacus saw the Argonauts drinking of its waters. The Argonauts are called Pelasgians as coming from Thessaly, Pelasgiotis being a district there; cf. 177, 245. They landed in Mysia near the Rhyndacus, and in that neighbourhood was the scene of the famous episode of Heracles and the loss of Hylas (Ap. Rh. 1. 1165 sqq.).

1366. ἡ δ': i.e. Europe or Hellas (cf. 1346) avenged the rape of Helen not merely by the sacking of Troy, but also by the foundation of the numerous Greek colonies in Asia Minor.

πορθοῦσα χώρας ἀντίπορθμον ἦόνα.

Πρῶτος μὲν ἤξει Ζηνὶ τῷ Λαπερσίῳ
 ὁμώνυμος Ζεὺς, ὃς καταιβάτης μολῶν 1370
 σκηπτῷ πυρώσει πάντα δυσμενῶν σταθμά.
 σὺν ᾧ θανοῦμαι, κὰν νεκροῖς στρωφωμένη
 τὰ λοιπ' ἀκούσω ταῦθ', ἃ νῦν μέλλω θροεῖν.

Ὁ δεύτερος δέ, τοῦ πεφασμένου κέλωρ
 ἐν ἀμφιβλήστροις, ἔλλοπος μυνδοῦ δίκην, 1375
 καταιθαλώσει γαῖαν ὀθνεῖαν, μολῶν
 χρησμοῖς Ἰατροῦ σὺν πολυγλώσσῳ στρατῷ.

Τρίτος δ', ἄνακτος τοῦ δρυηκόπου γόνος,
 τὴν τευχοπλάστιν παρθένον Βραγχησίαν
 παραιολίξας βῶλον ἐμπεφυρμένην 1380
 νασμοῖς ὀρέξαι τῷ κεχρημένῳ δάνος,
 σφραγίδα δέλτῳ δακτύλων ἐφαρμόσαι,
 Φθειρῶν ὀρεῖαν νάσσεται μοναρχίαν,
 τὸν πρωτόμισθον Κᾶρα δηώσας στρατόν,
 ὅταν κόρη κασωρίς, εἰς ἐπίσιον 1385

1369. Agamemnon leads the Greeks against Troy. He was honoured in Greece by the title of Zeus; cf. 1124, 335. Zeus Agamemnon, according to the Schol., had a temple in Λαπέρσαι which was a δῆμος τῆς Ἀττικῆς (Wilamowitz would read Λακωνικῆς). Hesychius says Λαπέρση was a town in Laconia. In 511 supr. Λαπέρσιοι is a title of the Dioscuri connected with the Laconian city of Las.

1372. Cf. 1108 sqq., where Cassandra predicts that she shall die with Agamemnon.

1374. In obedience to an oracle of Apollo the Healer (cf. 1207), Orestes, son of Agamemnon, led out to Aeolis in Asia Minor a colony of men of many races and divers tongues. Lycophron is deriving the name Αἰολεῖς from αἰόλος. For the description of Agamemnon's murder cf. 1101 sqq., where, as here, the robe in which he was entangled is likened to a net.

1378. Lycophron treats the Ionic colonisation of Asia Minor as a third invasion of Asia by Europe under the leadership of Neleus, son of Codrus. The epithet δρυηκόπου refers to the story that once when the Dorians from the Peloponnesus invaded Attica they were told by an oracle that they should be victorious only if the life of the Attic

By ravaging the shores across the sea.

For first shall come that Zeus of the same name
As Zeus Lapersius. Like a thunder-bolt, 1370
He swoops and burns the steadings of his foe.
With him I needs must die, and I shall hear
Among the dead what I proceed to tell.

Second, the son of him who met his death,
Like a dumb fish, entangled in a net, 1375
Obeys the Healer's voice and comes to burn
A foreign land, with host of many tongues.

And third, the son of the tree-felling king
Beguiles the potter maid near Branchus' shrine
To hand to him what he required to get, 1380
A piece of water-moistened earth as gift,
That he might seal a tablet with his ring.
Thus o'er the Phtheirian hills he founds his sway,
Routing the Carians, first to serve for hire,
What time his lustful daughter snarls abuse 1385

king were spared. Codrus, the king, hearing this, resolved to sacrifice himself, and disguised as a woodcutter entered the Dorian camp, where he picked a quarrel with the soldiers which led to his death.

1379. Neleus was bidden by an oracle to settle wherever a maiden gave to him earth and water. When he arrived in Caria, he asked the daughter of a potter for a piece of earth to make a seal, and she gave him some moist potter's clay. He then, seeing that the oracle was fulfilled, founded Miletus. The Branchidae, descended from Branchus (Βράγχος) the seer, son of Apollo, were the priests of the famous temple and oracle of Apollo at Didymus near Miletus.

1383. The Φθειρῶν ὄρος is mentioned in *Il.* 2. 868. The name was connected either with Φθείρ, son of Endymion, or with φθειρές, "pine-cones." It may be Mount Latmos or Mount Grion in Caria.

1384. The Carians were the earliest mercenaries.

1385. The Schol. tells us that the oracle at Delphi also bade Neleus to make an expedition ἐπὶ χρυσοῦς ἄνδρας (the "men of gold" being the Carians; cf. *Il.* 2. 871 sqq.), adding that his daughter would show him who these were. Neleus, returning to Athens from Delphi, ἤκουσε τῆς θυγατρὸς γυμνῆς τυπτούσης τὸ ἐπείσιον (= αἰδοῖον) καὶ

χλεύην ὑλακτήσασα, κηκάσῃ γάμους
 νυμφεῖα πρὸς κηλωστὰ καρβάνων τελεῖν.

Οἱ δ' αὖ τέταρτοι τῆς Δυμαντείου σποράς,
 Λακμώνιοί τε καὶ Κυτιναῖοι Κόδοροι,
 οἳ Θίγρον οἰκήσουσι Σάτνιόν τ' ὄρος 1390
 καὶ χερσόνησον τοῦ πάλαι ληκτηρίαν
 θεῇ Κυρίτῃ πάμπαν ἐστυγημένου,
 τῆς παντομόρφου βασσάρας λαμπούριδος
 τοκῆος, ἥτ' ἀλφαῖσι ταῖς καθ' ἡμέραν
 βούπειναν ἀλθαίνεσκεν ἀκμαίαν πατρός, 1395
 ὀθνεῖα γατομοῦντος Αἴθωνος πτερά.

Ὁ Φρυξ δ', ἀδελφὸν αἶμα τιμωρούμενος,
 πάλιν τιθηνὸν ἀντιπορθήσει χθόνα

λεγούσης· δίξεο σεῦ μάλα εὖ θάλερον πόσιν ἢ ἐς Ἀθήνας | ἢ ἐς Μίλητον καὶ τάξον πῆματα Καρσί (the correction καὶ τάξον for κατὰξω is due to Canter, who also reads εὐθαλερὸν for ἐς (or εὖ) θάλερον, translating:—*Quaere tibi validus qui conjux fiat Athenis, Vel qui Mileti, quo clades Caribus addas*). When Neleus arrived at Miletus he knew that this was where he was to settle by seeing his daughter exposing herself and saying: τίς θέλει μοι συνουσιάζει; Her earlier name was Πειρώ, changed to Ἐλεγής on account of her wantonness (ἐλεγαίνειν = ἀκολασταίνειν).

1388. Lycophron regards the colonisation of Doris in Asia Minor as also forming part of the vengeance of Europe on Asia. The descendants of Dymas are the Dorians; one of the three Doric tribes (Hylleis, Dymanes, and Pamphyli) into which each Doric state was divided took its name from him.

1389. Mount Lacmon was part of the chain of Pindus dividing Thessaly and Epeirus; cf. 1020. Cytina or Cytinium was a city in Doris in central Greece, belonging to the Doric Tetrapolis (Strab. 9. 427). Lycophron thus states that the settlers in Asiatic Doris came from Thessaly and from the Grecian Doris. Κόδοροι is = ἀρχαῖοι (κρονικοί Hesych.). There was a proverbial expression πρεσβύτερος Κόδρον. The Schol. wrongly says that Κόδοροι means Athenians taking part in the colonisation of Doris; cf. 1378 n.

1390. The Schol. says that Thigrus is a city in Caria, but nothing is known of it or Mount Satnius (or Satnium).

1391. The promontory of Triopium was at the point of the Bybassian Chersonese in Caria, at the S. W. corner of Asia Minor. Thither came Erysichthon, who had incurred the wrath of Demeter for having cut down a grove in Thessaly sacred to her. His punishment

At her own body, and at wedlock mocks,
To seek a lover in some foreign stews.

The fourth who come are those of Dymas' race,
Old stock of Lacmon's and Cytina's soil,
To dwell at Thigrus and Mount Satnius 1390
And at the point of that peninsula
Possessed by settler whom Demeter loathed,
Father of crafty whore who took all forms
And with her money, earned from day to day,
Relieved the feverish hunger of her sire, 1395
Aethon, who tilled with plough a stranger's bounds.

Again the Phrygian, who would fain avenge
His kinsmen's death, shall sack the land which nursed

was a ravenous hunger which led him to exhaust all his royal patrimony and become a beggar. His daughter Mestra received from Poseidon the power of metamorphosis. Her father used to sell her every day and buy food with the price paid, while she, by assuming a new form, escaped from the buyer and came back to her father. Cf. *Ov. Met.* 8. 873, nunc equa, nunc ales, modo bos, modo cervus abibat, Praebeatque avido non iusta alimenta parenti. For *ληκτήριος* = *ἔσχατος* cf. 966. Scheer reads *Ληκτηρία* here, and *Ληκτηρίας* in 966, as a title of Demeter.

1392. Demeter was called *Κυρίτα* (or *Κυρήτα*) = *Δέσποινα*, *παρὰ τὸ κυρίαν εἶναι* (*Et. Mag.*).

1396. Erysichthon is called *Αἴθων* from his insatiable hunger; cf. *αἴθοπα λιμόν* (*Hes. Op.* 363). By *γατομοῦντος* Lycophron is pointing to the literal meaning of *Ἐρυσίχθων*, "tearer up of the earth," "plougher." He came as a stranger from Thessaly to the Dorian Chersonese. *πτερά* is explained as = *agri extremitates*, but the use of *πτέρυξ* in *Eur. I.A.* 120, *πτέρυγ' Εὐβοίας*, hardly justifies this, and Scheer reads *πτερῶν*, "ploughshare," from 1072 *supr.*

1397. Another stage in the vendetta between Europe and Asia is marked by the expedition of Midas the Phrygian against Thrace and Macedonia. By *ἀδελφὸν αἶμα* is meant the blood of the Trojans who were considered Phrygians. Midas is avenging the fall of Troy (*Holz.*). The Schol. says that it means the blood of Cleopatra, but gives no account of who she was or how she was slain.

1398 sqq. Europa was mother of Minos. In *Od.* 11. 568 sqq. we find Minos presiding as a judge of disputes in the realm of the dead; later legends assigned to him the office of trying and sentencing the dead in Hades.

τοῦ νεκροτάγου, τὰς ἀθωπεύτους δίκας
 φθιτοῖσι ῥητρεύοντος ἀστεργεῖ τρόπῳ. 1400
 ὃς δὴ ποτ' ἀμφώδοντος ἐξ ἄκρων λοβῶν
 φθέρσας κύφελλα καλλυνεῖ παρωτίδας,
 δαπταῖς τιτύσκων αἰμοπώταισιν φόβον.
 τῷ πᾶσα Φλεγρὰς αἶα δουλωθήσεται
 Θραμβουσία τε δειρὰς ἢ τ' ἐπάκτιος 1405
 στόρθυγξ Τίτωνος αἶ τε Σιθόνων πλάκες
 Παλληνία τ' ἄρουρα, τὴν ὁ βούκερως
 Βρύχων λιπαίνει, γηγενῶν ὑπηρέτης.
 Πολλῶν δ' ἐναλλάξ πημάτων ἀπάρξεται
 Κανδαῖος ἢ Μάμερτος, ἢ τί χρὴ καλεῖν 1410
 τὸν αἰμοφύρτοις ἐστιώμενον μάχαις;
 Οὐ μὰν ὑπεῖξει γ' ἢ ἔπιμηθέως τοκάς,
 ἀλλ' ἀντὶ πάντων Περσέως ἕνα σποράς
 στελεῖ γίγαντα, τῷ θάλασσα μὲν βατὴ
 πεζῷ ποτ' ἔσται, γῇ δὲ ναυσθλωθήσεται 1415
 ῥήσσοντι πηδοῖς χέρσον. οἱ δὲ Λαφριάς
 οἴκοι Μαμέρσας, ἡθαλωμένοι φλογὶ

1401. The story was that Midas, when judging a musical contest between Pan and Apollo, decided in favour of Pan, and Apollo punished him by giving him ass's ears. Lycophron apparently follows a version that Midas cut off (φθέρσας = ἀποκόψας, Schol.) the ears, and, to conceal the disfiguring wounds, invented the tiara, which, according to the usual version, he invented to hide the ears themselves; cf. *Ov. Met.* 11. 180, ille quidem celat turpique onerata pudore Tempora purpureis tentat velare tiaris. Holzinger takes φθέρσας as a painter's term for mixing colours, i.e. Midas blended the natural colour of the ears with the bright hues of the tiara. Ciaceri assumes that φθέρσας can mean "making to disappear (under the tiara)."

1403. The flapping of the bands of the tiara frightened the flies.

1404 sqq. The Phlegraean plain was in the peninsula of Pallene in Thrace; cf. 115, 127, 526. Thrambus was a cape in S. E. Pallene. Titon was a cape or mountain in Chalcidice; the name suggests the Titans, the giants of Pallene. For Sithonia see on 1356. The

That lord of Hades, who, with temper stern,
 Gives to the dead his judgments uncorrupt. 1400
 He on a time shall shear his ass's ears
 E'en from the roots, and then his temples deck,
 Affrighting thus the flies that thirst for blood.
 By him all Phlegra's land shall be enslaved,
 And Thrambus' jutting peak, and on the coast 1405
 The headland Titon and Sithonian wolds,
 Also Pallene's fields enriched by streams
 Of bull-horned Brychon who the giants helped.

Many fresh blows to one or other deals
 Candaeus or Mamertus or the god, 1410
 However called, who feasts on bloody fights.

Yet Epimetheus' mother shall not yield!
 In place of all one giant sends she forth
 Of Perseus' stem, who on the sea shall walk
 As on a footpath, and sail o'er the land, 1415
 Smiting the ground with oar-blades. And the house
 Of Laphrian Mamersa, burnt with fire,

Brychon was a river near Pallene; the river-god helped the giants in their fight against the gods.

1409-11. Lycophron briefly refers to the various alternations in the conflict between Europe and Asia, till we come down to the invasion of Europe by Xerxes in historical times. For *Κανδαῖος* and *Μάμερτος*, titles of Ares, see on 938.

1412. *Ἀσίη*, mother of Prometheus (1283), was also mother of Epimetheus.

1413. The Persians were said to have taken their name from Perses, son of Perseus and Andromeda.

1414. The *γίγας* is Xerxes, who crossed the sea on foot by making the bridge of boats across the Hellespont, and went on ships over the land by cutting the canal through Mount Athos.

1417. *Μάμερσα* is Athene, as goddess of war; with this Sabine title cf. *Μάμερτος* (1410). For *Λαφρία* see on 356, 985. The burning of the Acropolis and the temple of Athene at Athens is described in Hdt. 5. 77; 8. 51 sqq.

σὺν καλίνοισι τειχέων προβλήμασι,
 τὸν χρησμολέσχην αἰτιάσονται βλάβης,
 ψαίνυνθα θεσπίζοντα Πλούτωνος λάτριν. 1420
 στρατῶ δ' ἀμίκτῳ πᾶσα μὲν βρωθήσεται,
 φλοιῶτιν ἐκδύνουσα δίπλακα σκέπην,
 καρποτρόφος δρῦς ἀγριάς τ' ὄρειθαλής.
 ἅπας δ' ἀναύρων νασμὸς ἀνανθήσεται, 1425
 χανδὸν κελαινὴν δίψαν αἰονωμένων.
 κύφελλα δ' ἰῶν τηλόθεν ῥοιζουμένων
 ὑπὲρ κᾶρα στήσουσι, Κίμμερός θ' ὅπως,
 σκιὰ καλύψει πέρραν, ἀμβλύνων σέλας.
 Λοκρὸν δ' ὅπουῖα παῦρον ἀνθήσας ῥόδον,
 καὶ πάντα φλέξας, ὥστε κάγκανον στάχυν, 1430
 αὔθις παλιμπλώτοιο γεύσεται φυγῆς,
 μόσσυνα φηγότευκτον, ὥς λυκοψίαν
 κόρη κνεφαίαν, ἄγχι παμφαλόμενος,
 χαλκηλάτῳ κνώδοντι δειματουμένη.
 Πολλοὶ δ' ἀγῶνες καὶ φόνοι μεταίχμιοι 1435

1418. When the Athenians consulted the oracle at Delphi, they were told that even if the Persians entered Athens they should still be saved by the "wall of wood" (i.e. their fleet), and they understood this to mean the palisade of wood with which they had surrounded the Acropolis; hence their indignation against the oracle when they saw the Acropolis consumed by fire.

1420. Pluto was the god of the underworld, and at Delphi there was a chasm in the earth from which issued exhalations which affected the mind and utterance of the priest or priestess. One Schol. explains Πλούτωνος λάτριν as τοῦ Ἰδίου τὸν ἄγγελον, i.e. the oracle of Delphi was a real messenger of death to the Athenians who remained to guard the Acropolis, and Holzinger thinks there is a reference to Hermes ψυχοπομπός.

1421 sqq. In Hdt. 8. 115 we read how even the leaves and bark of trees were eaten by the army of Xerxes on its return march through Thrace. For rivers drunk dry by the Persian host see Hdt. 7. 58, 109, 196.

1426. At Thermopylae the Spartan Dieneces refused to be dismayed by the report that the Persians obscured the sun by the multitude of

Together with the wooden battlements
Shall charge the seer with having worked their doom
By lying prophecies as Pluto's priest. 1420

And by that savage host shall be devoured,
Stripped even of their double layer of bark,
Both the fruit-bearing and wild mountain trees.
And every flowing torrent shall be drained,
When with big gulps they slake their raging
thirst. 1425

Their arrows, which come whizzing from afar,
Form clouds o'erhead, and, like Cimmerian gloom
Which dims the light, their shadow veils the sun.
But brief his bloom as that of Locrian rose!
Now everything he burns like corn-crops dry, 1430
Anon he tastes of flight back home by sea,
Dismayed descrying close an oaken tower,
Like to a maiden in the twilight dusk
By robber's bronze-wrought sword-blade terrified.

Much struggling, many intervening fights 1435

their arrows, replying that the news was good, for, if the arrows obscured the sun, the battle would be in the shade. *στήσουσι* sc. οἱ Πέρσαι.

Κίμμερος (= *Κιμμέριος*, cf. 695) is here used as a subst. = ὁ *Κιμμέριος* *δνόφος* or *ζόφος* (Holz.). In *Et. Mag.* 513, 50, *Κεμμέριοι* = *Κιμμέριοι* is cited, and also a subst. *κέμμερος* = *ὀμίχλη*; cf. Hesych. *κέμμερος*· ἀχλὺς, ὀμίχλη. Some take *σκιά* as combined with a masc. adj. and a masc. ptiple. (*ἀμβλύνων*), citing e.g. Aesch. *Ag.* 562, Theocr. 15. 119 (where, however, see Cholmeley's note).

1429. The Locrian rose was proverbial for rapid withering; cf. Pollux 5. 102 (of a woman rouging), *ρόδον παρειαῖς φυτεύει αὐθωρὸν ἀνθοῦν καὶ θᾶσσον ἀπανθοῦν κατὰ τὸ Λόκρον*.

1432. The "oaken tower" is the Athenian fleet, the *τεῖχος ξύλινον*, 1418 n. To explain it of Xerxes' ship renders the passage unintelligible. *λυκοψίαν* is an accusative of time (*νύκτωρ*, Schol.). Some understand *παμφαλωμένη* with *κόρη*.

1435. The *ἀγῶνες* are the various conflicts described in Thucydides and Xenophon between the Greeks and Persians after the invasion of

λύσουσιν ἀνδρῶν οἱ μὲν Αἰγαίαις πάλας
 δίναισιν ἀρχῆς ἀμφιδηριωμένων,
 οἱ δ' ἐν μεταφρένοισι βουστρόφοις χθονός,
 ἕως ἂν αἴθων εὐνάσῃ βαρὺν κλόνον
 ἀπ' Αἰακοῦ τε καὶ Δαρδάνου γεγῶς 1440
 Θεσπρωτὸς ἄμφω καὶ Χαλαστραῖος λέων,
 πρηνῇ θ' ὁμαίμων πάντα κυπώσας δόμον
 ἀναγκάσῃ πτήξαντας Ἀργείων πρόμους
 σῆναι Γαλάδρας τὸν στατηλάτην λύκον
 καὶ σκῆπτρ' ὀρέξαι τῆς πάλαι μοναρχίας. 1445
 ᾧ δὲ μεθ' ἕκτην γένναν αὐθαίμων ἐμὸς

Xerxes. *φόνοι μεταίχμιοι* may mean (1) bloodshed in the campaigns coming between that of Xerxes and that of Alexander (Wilamowitz), (2) murders in the intervals between campaigns (Holzinger), (3) bloodshed between two armies (L. and S.).

1436-7. For the corrupt reading of the MSS., *ἐν γαίᾳ πάλας δειναῖσιν ἀρχαῖς*, I adopt the conjecture of Kaibel and Wilamowitz, the sea referred to being the Aegaeon.

1439 sqq. Who is this "lion" who is to end the conflict between Europe and Asia? The Schol. and most critics say that it is Alexander the Great. Wilamowitz takes it so. According to him the Ἀργεῖοι (1443) are the Persians, who are called brothers of Alexander (1442); the "wolf" (1444) is Alexander himself; the *ᾧ* (1446) refers to Alexander; the words *μεθ' ἕκτην γένναν αὐθαίμων ἐμὸς* (1446) mean "mihi post sex generationes cognatus," the six generations being counted backwards—Priam, Laomedon, Ilus, Tros, Dardanus, Zeus; Zeus was father of the Argive Perseus from whom the Argeads (i.e. Macedonian kings) and Persians were descended (Hdt. 7. 150). He says that *αὐθαίμων ἐμὸς* means either the Persians generally or some definite Persian, and decides for one definite Persian, viz. Artabazus, who fought against Alexander, and, after defeat, was held in high honour by him; his daughter Barsine bore to Alexander a son Heracles, and this bound together the two peoples, "quod victor e captiva successorem sustulit." The murder of this Heracles is mentioned by Lycophron, 801 supr.

Holzinger says that the "lion" is Pyrrhus, king of Epeirus 295 B.C., the epithet *αἴθων* (1439) pointing to *πυρρός*. He explains v. 1442 as referring to Pyrrhus' murder of his brother Neoptolemus, the plural *ὁμαίμων* being vaguely used. He thinks that vv. 1443-46 refer to the aid given by Pyrrhus to the "wolf" Demetrius Poliorcetes, enabling him to secure the Macedonian sovereignty, Ἀργείων (= Ἀργεαδῶν) being the house of the Macedonian Heracleidae. *αὐθαίμων ἐμὸς* is

Shall loose the grip of those who vie for power,
 Some on the tossing waves of Aegeus' sea,
 Some on the ridges of the ox-ploughed land,
 Till a fierce lion lulls to rest the moil,
 One sprung from Aeacus and Dardanus, 1440
 A Chalastraean and Thesprotian both,
 And, dashing to the ground his brothers' house,
 Constrains the Argive chiefs in cowering dread
 To fawn upon Galadra's warring wolf,
 And yield the sceptre of the ancient sway. 1445
 With him my kinsman, when six ages pass,

C. Fabricius, the Romans being descended from the Trojans. *μεθ' ἑκτὴν γένναν* means "after six years," and refers to the six years' campaign of Pyrrhus in Italy before he was finally defeated (274 B.C.). The "spoils" (1450) are the acquisition of Lower Italy by the Romans.

Ciaceri takes the "lion" to be Alexander the Great; vv. 1442-46 referring to his conquest of Greece. The Greeks are "brothers" of Alexander, as his father Philip claimed to be a Greek. The "wolf" is Antipater, who was left as vicegerent in Greece when Alexander went to the East. vv. 1446-50 refer to Alexander's conquest of Persia, *αἰθαίμων ἐμὸς* being the Persians. *μεθ' ἑκτὴν γένναν* means in the sixth generation after the campaign of Xerxes (480 B.C.) which Cassandra has last described, i.e. 334-323 B.C., the date of Alexander's conquests. The choicest of the spoils (1450) is Hellenic culture, which Alexander, after conquering Greece, introduced to the East.

1440. Through his mother Olympias Alexander was descended from Pyrrhus (Neoptolemus), son of Achilles and great-grandson of Aeacus, and also from Helenus, son of Priam and descendant of Dardanus. Holzinger, who thinks that Lycophron is referring to Pyrrhus (king of Epeirus) and not to Alexander, connects Pyrrhus with Pyrrhus, son of Achilles, and with Helenus, son of Priam.

1441. Chalastra was in Macedonia on the Thermaic gulf. Thesprotia was a district in S. W. Epeirus. Alexander was a Thesprotian on the side of his mother Olympias, a Macedonian on his father Philip's side. Holzinger says that Pyrrhus was a Thesprotian by descent, and a Macedonian either by descent on his mother's side, or in the sense that he made himself king of Macedonia for a short period in 288 B.C.

1444. Galadra (or Galadrae, 1342 n.) was a city in Macedonia. It seems to be used here for Macedonia generally.

1446-1450. In addition to the explanations of these lines mentioned in the note on v. 1439 some earlier views may be noticed. Niebuhr,

εἷς τις παλαιστής, συμβαλὼν ἀλκὴν δορὸς
 πόντου τε καὶ γῆς κείς διαλλαγὰς μολῶν,
 πρέσβιστος ἐν φίλοισιν ὑμνηθήσεται,
 σκύλων ἀπαρχὰς τὰς δορικτήτους λαβῶν. 1450

Τί μακρὰ τλήμων εἰς ἀνηκόους πέτρας,
 εἰς κῦμα κωφόν, εἰς νάπας δασπλήτιδας
 βαύζω, κενὸν ψάλλουσα μάστακος κρότον;
 πίστιν γὰρ ἡμῶν Λεψιεὺς ἐνόσφισε,
 ψευδηγόροις φήμαισιν ἐγχρίσας ἔπη 1455
 καὶ θεσφάτων πρόμαντιν ἀψευδῇ φρόνιν,
 λέκτρων στερηθεὶς ὦν ἐκάλχαινε τυχεῖν.
 θήσει δ' ἀληθῆ. σὺν κακῷ δέ τις μαθὼν,
 ὅτ' οὐδὲν ἔσται μῆχος ὠφελεῖν πάτραν,
 τὴν φοιβόληπτον αἰνέσει χελιδόνα. 1460

Τόσσ' ἡγόρευε, καὶ παλίσσυτος ποσὶν
 ἔβαινε εἰρκτῆς ἐντός. ἐν δὲ καρδίᾳ
 Σειρήνος ἐστέναξε λοίσθιον μέλος,

who held that the poem was not produced till after the war of Rome with Antiochus (192–188 B.C.), and that it was the work of a younger poet named Lycophron, and not the tragedian, took these lines as referring to Flamininus, the acquisitions made by the Romans in the peace following the defeat of Philip by Flamininus in the Macedonian war (200–196 B.C.) being the ἀπαρχαὶ σκύλων in v. 1450. Welcker also referred 1446–1450 to Flamininus, but attributed the poem to the tragedian Lycophron, with the exception of the two passages on Rome (1226–1280 and 1446–1450), which he regarded as interpolations. See note on 1226. Reichard explains φ (1446) as Alexander the Great *in the person of one of his successors*, viz. Pyrrhus, who was defeated by the Romans, while it is with Alexander *in the person of another of his successors*, viz. Ptolemy Philadelphus, that the Romans made the treaty in 273 B.C. which is spoken of in 1448–1450. Dehèque takes φ as referring exclusively to Alexander *in the person of one of his successors*, viz. Ptolemy Philadelphus, the words συμβαλὼν ἀλκὴν δορὸς meaning, “pour terminer de longues lutttes, de sanglants combats,” and so vv. 1446–1450 describe the treaty between Rome and Ptolemy in 273 B.C., six generations (or 200 years) after the expedition of Xerxes in 480 B.C.

A peerless wrestler, having joined in fight,
And made a compact touching land and sea,
Shall be extolled as chiefest of his friends,
And take the choicest of the spear-won spoils. 1450

Why, hapless one, to the unhearing rocks,
To the dumb billows, to the eery woods
Do I thus cry, and sound my mouth's vain note?
The Lepsian god of credence me deprived,
And with false slanders overspread my words 1455
And my unerring skill in prophecy,
Robbed of my love which he so longed to win;
Yet he shall prove my truth, and, taught by woes,
When there is now no means to save our land,
Shall many praise the swallow god-inspired. 1460

Thus much she spake, and then rushed back again
Into her prison : and within her breast
She moaned the last notes of her Siren-song,

1451. The prophecies of Cassandra are now ended, and she grieves that none will give her credence till it is too late. Cf. Eur. *Phoen.* 1762, where Oedipus says : ἀλλὰ γὰρ τί ταῦτα θρηνῶ καὶ μάτην ὀδύρομαι ; Aesch. *Cho.* 882, κωφοῖς αὐτῶ καὶ καθεύδουσιν μάτην | ἄκραντα βάζω.

1452. In *Il.* 14. 16 κῦμα κωφόν means a "dumb" (i.e. noiseless) wave. Here the meaning may be "deaf."

1454. For Δεψιεύς as a title of Apollo see 1207 n.

1457. Cf. 353 sqq., where Cassandra tells of the sufferings brought upon her for having denied to Apollo the joys of love.

1460. χελιδών is used in reference to Cassandra in Aesch. *Ag.* 1050. The unintelligible language of foreigners was compared by the Greeks to the twittering of swallows ; cf. χελιδονίζειν = βαρβαρίζειν.

1461. The watcher who was entrusted with the safe-keeping of Cassandra, having reported her prophecies to Priam, delivers the closing lines as an epilogue, just as he had delivered vv. 1-30 as a prologue.

1463. Cassandra's prophetic words are fraught with death and destruction like the songs of the Sirens. Holzinger compares Soph. *frag.* 777 : Σειρήνας . . . θροοῦντε τοὺς Ἀϊδου νόμους.

Κλάρου Μιμαλλών, ἢ Μελαγκραίρας κόπης
 Νησοῦς θυγατρός, ἥ τι Φίκιον τέρας, 1465
 ἐλικτὰ κωτίλλουσα δυσφράστως ἔπη.
 ἐγὼ δὲ λοξὸν ἦλθον ἀγγέλλων, ἄναξ,
 σοὶ τόνδε μῦθον παρθένου φοιβαστρίας,
 ἐπεὶ μ' ἔταξας φύλακα λαΐνου στέγης
 καὶ πάντα φράζειν κἀναπεμπάζειν λόγον 1470
 ἐτητύμως ἄψορρον ὠτρυνας τρόχιν.
 δαίμων δὲ φήμας εἰς τὸ λῶον ἐκδραμεῖν
 τεύξειεν, ὅσπερ σῶν προκήδεται θρόνων,
 σώζων παλαιὰν Βεβρύκων παγκληρίαν.

1464. Apollo had a famous oracle at Claros in Ionia near Colophon, and here Cassandra is spoken of as a prophetess or priestess of Apollo. She is called *Μιμαλλών* on account of her wild frenzy like that of the maenads. The *Mimallones* were the priestesses of the orgiastic cult of Bacchus. Neso, daughter of Teucer and wife of Dardanus, was mother of the Sibyl. *Μελαγκραία* was a name of the Sibyl at Cumae (1279).

As Clarian Bacchant, or the mouth-piece dark
 Of Neso's child Sibylla, or a Sphinx, 1465
 Chattering with mazy riddling utterance.
 So came I here to tell to thee, O king,
 The baffling words of the prophetic maid,
 Since thou didst set me her stone cell to guard,
 And badest me as messenger to come 1470
 With true report recounting all she said.
 But may the god to happier issue bring
 Her bodings—he who watches o'er thy throne,
 Keeping this old Bebrycian heritage!

1465. Hesiod (*Theog.* 326) calls the Sphinx Φίξ, and the mountain which it haunted near Thebes was called Φίκιον. Cassandra was compared to the Sphinx in v. 7.

1469. The stone prison-chamber of Cassandra is described in 349 sqq.

1474. Βεβρύκων = Τρώων; cf. 516 n., 1305.

Prochylus et Saphirus 500
Suck: Falin
Widst Ahnus et Bruch
Hfmanns Le et Fal 400
Widst - Schweyhauss

INDEX I.

[Containing Proper Names and Adjectives formed from them.]

- | | |
|--|--|
| <p> ^νΑβαί, 1074.
 ^νΑγαμέμνων (Zeus), 335.
 ^νΑγγαισοι, 1058.
 ^νΑγρίσκα, 1152.
 ^νΑγυλλα, 1241, 1355.
 ^νΑγχίσης, 965
 ^νΑιδης, 51, 197, 404, 457, 497, 564,
 655, 809, 813, 1188.
 Αῖα, 1024.
 Αἰάκειος, 53.
 Αἰακός, 803, 860, 1440.
 Αἶας, 1020.
 Αἰγαῖος, 402, 1436.
 Αἰγαίων, 135.
 Αἰγέστα, 968.
 Αἴγιλον, 108.
 Αἰγύα, 850.
 Αἰγύπτιος, 576.
 Αἰγώνεια, 903.
 Αἰήτης, 1274.
 Αἴθικες, 802.
 Αἰθίοψ, 537.
 Αἴθυια, 359.
 Αἴθων (Odysseus), 432.
 Αἴθων (Erysichthon), 1396.
 Αἰσάκειος, 224.
 Αἴσαρος, 911.
 Αἰτωλῖς, 671.
 Αἰτωλός, 623, 1000, 1056.
 ^νΑκταῖοι, 504.
 ^νΑκταῖον ὄρος, 1334. </p> | <p> ^νΑκτή, 111, 1339.
 ^νΑλαινος, 619.
 ^νΑλαῖος, 920.
 ^νΑλεντία, 868.
 ^νΑλεξάνδρα, 30.
 ^νΑλης, 425.
 ^νΑλθαῖνος, 1053.
 ^νΑλμωπία, 1238.
 ^νΑλοῖτις, 936.
 ^νΑλς, 145.
 ^νΑμαζών, 995, 1003.
 ^νΑμαντία, 1043.
 ^νΑμοιβεύς, 617.
 ^νΑμυκλαῖος, 559.
 ^νΑμφείρα, 1163.
 ^νΑμφίβαιος, 749.
 ^νΑμφισσα, 1074.
 ^νΑμφρύσιος, 900.
 ^νΑνεμώρεια, 1073.
 ^νΑνθεύς, 134.
 ^νΑνθηδών, 754.
 ^νΑονες, 1209.
 ^νΑορνος, 704.
 ^νΑρατθος, 409.
 ^νΑργεῖος, 151, 1443.
 ^νΑργύρινοι, 1017.
 ^νΑργυρίππα, 592.
 ^νΑργώ, 1274.
 ^νΑργῶς, 883.
 ^νΑρέντα, 832.
 ^νΑρης, 249, 518. </p> |
|--|--|

Ἀρίσβα, 1308.
 Ἄρνη, 644.
 Ἄρπη (Corcyra), 762.
 Ἄρπη (Drepanum), 869.
 Ἄρπιννα, 167.
 Ἄρπυιαι, 167.
 Ἀσβύσται, 895.
 Ἀσβύστης (Nile), 848.
 Ἀστερος, 1301.
 Ἄτη, 29.
 Ἀτιντᾶνες, 1044.
 Ἀτλαντίς, 72, 744.
 Ἀτλας, 221, 879.
 Ἀτραξ, 1309.
 Αὔσιγδα, 885.
 Αὔσόνειος, 1047.
 Αὔσωνες, 615, 922.
 Αὔσονίτης, 593.
 Αὔσονῆτις, 44, 702, 1355.
 Ἀχαιοί, 989.
 Ἀχερούσιος, 90, 411, 695.
 Ἀχιλλεύς, 798.
 Ἀψύνθιοι, 418.
 Ἀψυρτος, 811.

Βαῖος, 694.
 Βάκχος, 206, 273.
 Βέβρυκες, 516, 1305, 1474.
 Βήφυρος, 274.
 Βία, 520.
 Βισάλτιος, 417.
 Βίστονες, 418.
 Βοαγίδης, 652.
 Βοάγριος, 1146.
 Βοαρμία, 520.
 Βομβυλεία, 786.
 Βορείγονες, 1253.
 Βορραῖος, 898.
 Βούδεια, 359.
 Βουλαῖος, 435.
 Βουραῖοι, 591.
 Βραγχήσιος, 1379.

Βριμώ, 1176.
 Βρύχων, 1408.
 Βύνη, 107, 757.
 Βώκαρος, 451.
 Γάλαδρα, 1444.
 Γαλαδραῖοι, 1342.
 Γαμφηλαί (ὄνου), 94.
 Γαύας, 831.
 Γίγαντες, 688, 709.
 Γιγαντόραιστος, 63.
 Γλάνις, 718.
 Γλαύκων, 811.
 Γογγυλάτης, 435.
 Γόλγοι, 589.
 Γόννος, 906.
 Γονοῦσα, 870.
 Γοργάς, 1349.
 Γόργη, 1013.
 Γόρτυν, 1214.
 Γορτυναία, 806.
 Γουνεύς, 128.
 Γραῖα, 645.
 Γραικίτης, 605.
 Γραικοί, 532, 891, 1195, 1338.
 Γυγαία, 1152.
 Γυθειῖον, 98.
 Γυμνήσιαι, 633.
 Γυραί, 390.
 Γυράψιος, 537.

Δάειρα, 710.
 Δαρδάνειος, 967, 1257.
 Δάρδανος, 1307, 1440.
 Δάρδανος (Apulian city), 1129.
 Δαῦνιοι, 592, 1052, 1128.
 Δαυνῖται, 1063.
 Δελφίνιος, 208.
 Δήραινος, 440.
 Δηώ, 621.
 Διάκρια, 375.
 Δίζηρος, 1026.

Δικταῖος, 1300.
 Διρφωσσός, 375.
 Δίσκος, 400.
 Δόλογχοι, 331, 533.
 Δραύκιος, 1304.
 Δρύμας, 522.
 Δρύμνιος, 536.
 Δυμαυτεῖος, 1388.
 Δύμη, 591.
 Δύρας, 916.
 Δωριεύς, 284.
 Δωρίς, 861.
 Δώτιον, 410.
 Εἰδυῖα, 1024.
 Ἑκτηνες (Ἑκτῆνες), 433, 1212.
 Ἑκτόρειος, 1133.
 Ἑλλάς, 187, 298, 366.
 Ἑλλη, 1285.
 Ἑλλην, 894.
 Ἑλωρος, 1033, 1184.
 Ἑνιπεύς, 722.
 Ἑνναία, 152.
 Ἑνόρχης, 212.
 Ἑνυώ, 463, 519.
 Ἑορδοί, 1342.
 Ἑπειός, 151.
 Ἑπιμηθεύς, 1412.
 Ἑρεμβοί, 827.
 Ἑρεχθεύς (Attic king), 1338.
 Ἑρεχθεύς (Zeus), 158, 431.
 Ἑρινύς (Demeter), 153, (Scylla)
 669.
 Ἑρινύες, 406, 1137.
 Ἑρις, 1333.
 Ἑρκυννα, 153.
 Ἑρμαιος, 835.
 Εὐρυάμπιοι, 900.
 Εὐρυτάν, 799.
 Ἑχῖνος, 904.
 Ζάραξ, 373.

Ζάρηξ, 580.
 Ζεύς, 80, 160, 288, 363, 512, 622,
 1124, 1369, 1370.
 Ζῆθος, 602.
 Ζηρυνθία, 449, 958, 1178.
 Ζήρυνθος, 77.
 Ζωστήριον, 1278.
 Ἡδωνοί, 419.
 Ἡιών, 417.
 Ἡλιος, 129.
 Ἡπιος, 1054.
 Ἡράκλειος, 1249.
 Ἡρακλῆς, 801.
 Ἡφαιστος, 1158.
 Ἡώς, 16.
 Θέμις, 137.
 Θεμίσκυρα, 1330.
 Θεοῖνος, 1247.
 Θεράπνη, 590.
 Θέρμυδρον, 924.
 Θερμώδων (in Boeotia), 647.
 Θερμώδων (in Pontus), 1334.
 Θεσπρωτός, 1441.
 Θέτις, 22.
 Θίγρος, 1390.
 Θόας, 780.
 Θοραῖος, 352.
 Θουρία, 153.
 Θραμβούσιος, 1405.
 Θρασκίας, 925.
 Θρασώ, 936.
 Θρήκη, 118, 1341.
 Θρηκία, 754.
 Θρηῖσσα, 1015.
 Θρονῖτις, 1148.
 Θῦσαι, 106.
 Ἰάονες, 989.
 Ἰάπυγες, 852.
 Ἰατρός, 1207, 1377.

Ἰβηροβοσκός, 643.

Ἰδαῖος, 496, 1256, 1297.

Ἰλεύς, 1150.

Ἰλιεύς, 1167.

Ἰλιον, 984.

Ἰνωπός, 575.

Ἰππηγέτης, 767.

Ἰππώνιον, 1069.

Ἰρος, 905.

Ἴς, 724.

Ἰσσα, 220.

Ἰστριεύς, 74.

Ἰστρος, 1336.

Ἰσχενος, 43.

Ἰφίς, 324.

Ἰχναία, 129.

Ἰώ, 631.

Καδμίλος, 162.

Κάδμος, 219.

Κάλυδναι, 25.

Κάλυδνος, 1209.

Κάλχας, 980, 1047.

Καναστραῖος, 526.

Κανδαῖος, 1410.

Κανδάων (Ares), 938.

Κανδάων (Hephaestus), 328.

Κάρ, 1384.

Καρικός, 149.

Καρνίτης, 1291.

Κάρπαθος, 924.

Κασταναία, 907.

Καστνία, 403, 1234.

Κέλτρος, 189.

Κενταυροκτόνος, 670.

Κένταυρος, 1203.

Κεραστία, 447.

Κεραύνια, 1017.

Κερδύλας, 1092.

Κερδῶος, 208.

Κέρκαφος, 424.

Κερνεῦτις (νῆσος), 1084.

Κέρνη, 18.

Κηραμύντης, 663.

Κηφεύς, 586.

Κηφηίς, 834.

Κίμμεροι, 695.

Κίμμερος, 1427.

Κίμψος, 1352.

Κινύφειος, 885.

Κῆρις, 946.

Κιρκαῖον, 1273.

Κισσός, 1237.

Κλάρος, 1464.

Κλεισίθηρα, 1222.

Κλήτη, 1004.

Κνηκιών, 550.

Κνωσσός, 1214.

Κογχεία, 869.

Κέδροι, 1389.

Κοῖτος, 426.

Κολχίς, 887.

Κόλχοι, 1022.

Κομαιθώ, 934.

Κόρη, 359, 698.

Κόρινθος, 1024.

Κόσκυνθος, 1035.

Κουρήτες, 1297.

Κουρήτις, 671.

Κράγος, 542.

Κρᾶθις (in Italy), 919, 1079.

Κρᾶθις (in Illyria), 1021.

Κρηθεύς, 872.

Κρῆσσα, 1308.

Κρηστώνη, 499, 937.

Κρήτη, 1301.

Κρίμισα, 913.

Κριμισός, 961.

Κρίσα, 1070.

Κρόνος, 42, 202, 693, 761, 869.

Κροτωνιάται, 1002.

Κροτωνιάτις, 1071.

Κρώμνη, 522.

Κτάρος, 679.

Κυδωνία, 936.
 Κυλίσταρνος, 946.
 Κυναιθεύς, 400.
 Κύνθιος, 574.
 Κῦνος, 1147.
 Κυπεύς, 426.
 Κύπρις, 112, 1143.
 Κύρβαντες, 78.
 Κυρίτα, 1392.
 Κύταια, 1312.
 Κυταϊκός, 174.
 Κυτιναῖοι, 1389.
 Κυφαῖοι, 897.
 Κυχρεῖος, 451.
 Κωκυτός, 705.
 Κωλῶτις, 867.
 Κώμυρος, 459.

 Λαγαρία, 930.
 Λάγμος, 1333.
 Λάδων, 1041.
 Λαιστρυγόνες, 956.
 Λάκαινα, 792.
 Λακίνιον, 856.
 Λακμώνιος, 1020, 1389.
 Λάκων, 589.
 Λαμήτιος, 1085.
 Λαμπέτη, 1068.
 Λαπέρσιος, 511, 1369.
 Λᾶρις, 725.
 Λάρυμνα, 1146.
 Λαρύνθιος, 1092.
 Λᾶς, 95.
 Λατῖνοι, 1254.
 Λαυμέδων, 952.
 Λαυρήτη, 1007.
 Λαφρία, 356, 985, 1416.
 Λάφριος, 835.
 Λαφύστιαι, 1237.
 Λειβήθριος, 275, 410.
 Λεοντάρνη, 645.
 Λέπτυνις, 49.

Λέρνη, 1293.
 Λέτρινα, 54.
 Λετριναῖος, 158.
 Λευκανοί, 1086.
 Λεῦκος, 1218.
 Λεύκοφρυς, 346.
 Λευκωσία, 723.
 Λευταρνία, 978.
 Λεψιεύς, 1454.
 Λέψιος, 1207.
 Ληθαιών, 703.
 Λημναῖος, 227.
 Λήμνιος, 462.
 Λίβυς, 894.
 Λίβυσσα, 1014, 1016.
 Λιβυστικός, 648, 1312.
 Λιγγεύς, 1240.
 Λίγεια, 726.
 Λιγυστῖνοι, 1356.
 Λίλαια, 1073.
 Λίνδιοι, 923.
 Λίνον, 994.
 Λογγᾶτις, 520, 1032.
 Λόγγουρος, 868.
 Λοκροί, 1149.
 Λοκρός, 1429.
 Λυκορμαῖος, 1012.
 Λύκος, 132.

 Μάγαρσος, 444.
 Μαζουσία, 534.
 Μαῖρα, 334.
 Μαιῶται, 1290.
 Μαιώτης, 915.
 Μάκαλλα, 927.
 Μάμερσα, 1417.
 Μάμερτος, 938, 1410.
 Μαρσιωνίς, 1275.
 Μελαγκραῖρα, 1464.
 Μέλανθος, 767.
 Μελιναία, 403.
 Μελίτη, 1027.

Μέμβλης, 1083.
 Μεμφίτης, 1294.
 Μήδα, 1221.
 Μήθυμνα, 1098.
 Μηκιστεύς, 651.
 Μιμαλλάν, 1464.
 Μινύαι, 874.
 Μισηνόν, 737.
 Μολοσσός, 426.
 Μόλπις, 159.
 Μορφώ, 449.
 Μούνιτος, 498.
 Μοψόπειος, 1340.
 Μόψος, 881.
 Μόψοψ, 733.
 Μύλακες, 1021.
 Μυλεύς, 435.
 Μυνδία, 950, 1261.
 Μύρινα, 243.
 Μύρρα, 829.
 Μυσοί, 1246.
 Μύστης, 1328.

Ναρύκειος, 1148.
 Ναύαιθος, 921.
 Ναυβόλειος, 1067.
 Ναυμέδων, 157.
 Νεαπολίτης, 736.
 Νέδων, 374.
 Νεπουνίς, 1332.
 Νηρεύς, 164, 886.
 Νήριτον, 769, 794.
 Νησαία, 399.
 Νησώ, 1465.
 Νύκτιμος, 481.
 Νύξ, 437.
 Νωνακριάτης, 680.

Ξένη, 832.
 Ξιφηφόρος, 153.
 Ξουθίδαι, 987.

Ὄβριμώ, 698.
 Ὄγκαϊος, 1225.
 Ὄγχηστός, 646.
 Ὄδοιδόκειος, 1150.
 Ὄθρωνός, 1027, 1034.
 Οἶβαλος, 1125.
 Οἰκουρός, 1246.
 Οἰνώνη, 175.
 Οἰνωτρία, 912.
 Οἰταῖος, 486.
 Ὀλόσσοι, 906.
 Ὀλύμπιος, 564.
 Ὀμβριος, 160.
 Ὀμβροι, 1360.
 Ὀμολωίς, 520.
 Ὀπλοσμία, 614, 858.
 Ὀρθάνης, 538.
 Ὀρθωσία, 1331.
 Ὀρχιεύς, 562.
 Ὀσσα, 697.
 Ὀφέλτης, 373.
 Ὀφίων, 1192.
 Ὀφρυνεῖος, 1208.

Πακτώλιος, 272.
 Πακτωλός, 1352.
 Παλαίμων (Heracles), 663.
 Παλαίμων (Melicertes), 229.
 Πάλαυθρα, 899.
 Παλλάς, 355.
 Παλληνία, 127, 1407.
 Παλληνίς, 1261.
 Πάμφυλος, 442.
 Παρθενόπη, 720.
 Παταρεύς, 920.
 Πάχυνος, 1029, 1182.
 Πελασγικός, 177.
 Πελασγός, 245.
 Πελασγοί, 1083, 1364.
 Πελλήνιοι, 922.
 Πέργη, 805.

Περραιβικός, 905.
 Περσεύς, 803, 1413.
 Περσεύς (a Titan), 1175.
 Πευκεύς, 663.
 Πεφναῖος, 87.
 Πήγασος, 17.
 Πηνειός, 1343.
 Πίμπλεια, 275.
 Πῖσα, 1241, 1359.
 Πλευρώνιος, 143.
 Πλούτων, 1420.
 Πλυνός, 149.
 Πόλαι, 1022.
 Πολυάνθης, 1046.
 Πολυδέγμων, 700.
 Πορκεύς, 347.
 Πράκτις, 1045.
 Πράξανδρος, 586.
 Πρόβλαστος, 577.
 Προμανθεύς, 537.
 Προμηθεύς, 1283.
 Πρόφαντος, 522.
 Πρύλις, 222.
 Πρώνιοι, 791.
 Πτῶος, 265, 352.
 Πυλάτις, 356.
 Πύραμος, 439.
 Πυριφλεγής, 699.
 Πυρωναῖος, 1149.

Ῥαίκελος, 1236.
 Ῥεῖθρον, 768.
 Ῥειθυμνιάτης, 76.
 Ῥοιώ, 570.
 Ῥύνδακος, 1364.

Σάλαγγες, 1058.
 Σαλμυδήσιος, 186.
 Σαλμυδησός, 1286.
 Σάλπη, 1129.

Σάλπια, 1361.
 Σάλπιγξ, 915, 986.
 Σάος, 78.
 Σαράπτιος, 1300.
 Σαρδωνικός, 796.
 Σαρπηδών, 1284.
 Σάτνιος, 1390.
 Σάτραχος, 448.
 Σαύνιοι, 1254.
 Σείριος, 397.
 Σήταια, 1075.
 Σθένεια, 1164.
 Σίβυλλα, 1279.
 Σιθών, 583, 1161.
 Σιθόνες, 1357, 1406.
 Σικανός, 1029.
 Σικανοί, 870, 951.
 Σίνις, 982.
 Σῆρις, 856, 978.
 Σισυφείος, 344, 1030.
 Σισυφεύς, 980.
 Σκαιαί, 774.
 Σκάμανδρος, 1304.
 Σκάνδεια, 108.
 Σκαπανεύς, 652.
 Σκάρφεια, 1147.
 Σκιαστής, 562.
 Σκύθης, 200, 458, 917, 1336.
 Σκύθαι, 1287.
 Σκυλητρία, 853.
 Σκύριος, 185.
 Σκῦρος, 1324.
 Σκῶλος, 646.
 Σπαρτιάτης, 1124.
 Σπερχειός, 1146.
 Στρυμών, 417, 1178.
 Στύξ, 706.
 Συμπληγάδες, 1285.
 Σύρτις, 648.
 Σφάλτης, 207.
 Σφήκεια, 447.
 Σφίγξ, 7.

Σχοινῆς, 832.

Τάρχων, 1248.

Ταῦρος, 209.

Ταύχειρα, 877.

Τέγυρα, 646.

Τελφουσία, 1040.

Τέμεσσα, 1067.

Τέμμικες, 644.

Τεμμίκιος, 786.

Τενθηδών, 899.

Τέρεινα, 726, 1008.

Τερμιεύς, 706.

Τερμινθεύς, 1207.

Τεῦκρος, 1303.

Τευτάρειος, 56.

Τηθύς, 712, 1069.

Τήλαμος, 1333.

Τημένειος, 804.

Τήνερος, 1211.

Τιθωνός, 18.

Τιλφούσιος, 562.

Τιταιρώνειος, 881.

Τίταρος, 904.

Τιτῆνες, 709.

Τιτηνίς, 231.

Τιτώ, 941.

Τίτων, 1406.

Τιτώνιος, 1276.

Τῖφος, 890.

Τμῶλος, 1351.

Τορώνη, 116.

Τράμβηλος, 467.

Τραμπύα, 800.

Τράρων, 1159.

Τρηχίς, 905.

Τριγέννητος, 519.

Τρικέφαλος, 680.

Τρίμορφος, 1176.

Τρίτων, 34, 887.

Τρίτων (Nile), 119, 576.

Τροιζηνία, 610.

Τροπαία, 1328.

Τρύχας, 374.

Τυλήσιος, 993.

Τυμφαῖος, 802.

Τυμφρήστιος, 902.

Τυμφρηστός, 420.

Τυρσηνία, 1239.

Τυρσηνικός, 649, 715.

Τυρσηνὸς πόρος, 1085.

Τυρσηνός, 1248.

Τυρσηνοί, 805.

Τυφών, 177, 689, 825, 1353.

Υλάτης, 448.

Υψαρνος, 647.

Φαίακες, 632.

Φαιδρός, 680.

Φαλακραῖος, 24, 1170.

Φάλαννα, 906.

Φάληρος, 717.

Φαλωριάς, 1147.

Φαυστήριος, 212.

Φεραία, 1180.

Φερέκλειος, 97.

Φήγιον, 16.

Φήμιος, 1324.

Φηραῖοι, 552.

Φθειρες, 1383.

Φιγαλεύς, 212.

Φίκιος, 1465.

Φλεγραῖος, 115.

Φλεγράς, 1404.

Φοινίκη, 658.

Φοινοδάμας, 953.

Φόρκη, 1275.

Φόρκος, 477.

Φόρκυν, 376.

Φρύξ, 1397.

Φυλαμός, 593.

Φύξιος, 288.

Χαλαστραῖος, 1441.

Χαλυβδικός, 1109.

Χαονίτης, 1046.

Χαονιτικός, 1320.

Χάρυβδης, 668, 743.

Χιμαιρεύς, 132.

Χοιράς, 1234.

Χωνία, 983.

Ψύλλα, 166.

Ύγκενος, 231.

Ύγγυγος, 1206.

Ύκίναρος, 729, 1009.

Ύλενος, 590.

Ύρίτης, 352.

INDEX II.

[Containing those words, marked *, which are not found outside Lycophron and the Grammarians or Lexicographers, and those words which are not found before the Alexandrian period.]

- * ἀβρόπηνος, 863.
- * ἀγαλματόω, 845.
- * ἀγάστωρ, 264.
- * ἀγήλατος, 436.
- ἀγκάλισμα, 308.
- ἀγκιστρῶ, 67.
- * ἀγνίτης, 135.
- ἀγριάς, 1423.
- * ἀγυιοπλαστέω, 601.
- * ἀγχίπους, 318.
- ἄγχουρος, 418.
- * ἄδορπος, 638.
- * ἀέδνωτος, 549.
- * ἀείτας, 461.
- * ἀθεσμόλεκτρος, 1143.
- * αἰθαλωτός, 338.
- * αἰθυιόθρεπτος, 237.
- * αἰμοπώτης, 1403.
- αἰμόφυρτος, 1411.
- * αἰνοβάκχευτος, 792.
- * αἰστωτήριος, 71.
- * αἰχμητήριος, 454.
- * ἀκούσω (fut.), 378, 686, 1373.
- ἄλιβδύω, 351.
- * ἀλίβρωσ, 443.
- * ἀλίβρωτος, 760.
- * ἀλίσμηκτος, 994.
- * ἄλμα, 319.

- * ἀλοιτός, 136.
- * ἀλοιφαῖος, 579.
- * ἀλφή, 549, 1394.
- * ἄμναμος, 144, 872, 1227, 1338.
- ἄμνηστος, 1230.
- ἀμπρεύω, 635, 975, 1298.
- * ἀμφελυτρόω, 75, 845.
- * ἀμφερείδω, 504.
- ἀμφιμήτριος, 19.
- * ἀμφιτόρνωτος, 704.
- ἀμφώδων (= ὄνος), 1401.
- ἀναπεμπάζω (Act.), 9, 1470.
- ἀναστηλώω, 883.
- * ἀναυλόχητος, 745.
- ἄναυρος, 1424.
- * ἀναψαλάσσω, 343.
- ἄνδηρον, 629.
- ἀνδρώ (Act.), 176, 943.
- ἀνευάζω, 207.
- * ἀνθοπλίτης, 64.
- ἀντίποινος (sing.), 271, 1201, 1297.
- ἀνώροφος, 350.
- * ἄξιφος, 50.
- * ἀπάρκτιος, 27.
- * ἄπεξος, 629.
- * ἀπεμπολητής, 341.
- * ἀποινόδορπος, 902.

- ἀποψάλλω, 407, 915.
 * ἀπτέρως, 627.
 * ἀρβυλόπτερος, 839.
 * ἀρήs (Hom. ? v.n.), 730.
 * ἀρνεύω, 465, 1103.
 * ἀρπακτήριος, 157.
 * ἀρπυιόγουνος, 653.
 * ἀστέμβακτος, 1117.
 * ἀστίβητος, 121.
 * ἀτάρχυτος, 1326.
 * αὐδάζω (Act.), 360, 892.
 * αὐτανεψία, 811.
 * αὐτόδαιτος, 480.
 * αὐτουργότευκτος, 747.
 * αὐχενιστήρ, 1100.
 * ἄφλογος, 36.

 βαρύζηλος, 57.
 βαρύφρων, 464.
 * βιαιοκλώψ, 548.
 * βλύω, 301.
 * βλώξas (βλώσκω), 448, 1327.
 * βούπεινα, 581, 1395.
 * βουπλανόκτιστος, 29.
 * βουσκαφέω, 434.
 * βούστροφος, 1438.
 * βοώτης (Bo-, Hom.), 268.
 * βραχύπτολις, 911.
 * βρεφοκτόνος, 229.

 γαμβροκτόνος, 161.
 * γαμφαί, 152.
 * γατομέω, 268, 1396.
 * γενάρχης, 1307.
 * γλαγότροφος, 1260.
 * γνύθος, 485.
 * γνωτοφόντις, 1318.
 * γοηρός, 1057.
 * γούνασμα, 1243.
 * γρυνός (Hom. ? v. *Ep. Gr. fr.*
 1 74 Kink.), 86, 294, 1362.
 γρῶνος, 20, 631, 1280.

- * γυιόκολλος, 1202.
 γυιός, 144.
 * γυιούχος, 1076.
 * γυναικόκλωψ, 771.
 γωλειά, 376.

 * δαιδαλευτρία, 578.
 * δαΐσφαλτος, 170.
 * δαιταλάομαι, 654.
 * δαιταλουργία, 159.
 * δάνος, 269, 710, 887, 1269, 1381.
 * δαπτήs, 1403.
 * δαφνηφάγος, 6.
 * δειραῖος, 994.
 * δειρόπαις, 843.
 * δελφινόσημος, 658.
 * δεπαστραῖος, 489.
 * δεσπότης, 1183.
 * δευτεροῦχος, 204.
 * δίκωλος, 636.
 * δίμορφος, 111, 892.
 * δισάρπαγος, 513.
 * δομή, 334, 597, 783.
 * δουρατόγλυφος, 361.
 * δρακοντόμορφος, 1043.
 * δρακοντόφρουρος, 1311.
 * δρυηκόπος, 1378.
 * δρύκαρπα, 83.
 * δρυφάσσω, 758.
 * δύπτης, 73, 387, 752.
 * δυσμίσητος, 841.
 * δωμάω, 48, 593, 719, 1272.

 ἔγκαρος, 1104.
 * ἐγκατακρύπτω, 1231.
 * ἐγκατοικίζω, 1262.
 * (ἐπι-) ἐγκορύπτομαι, 558.
 * ἐγχλαινόω, 974, 1347.
 * ἐδέθλιον, 800.
 * ἔδωλον, 1320.
 * εἰδωλόπλαστος, 173.
 * εἰκαῖa (Adv.), 748.

- * εἰνάπηχυς, 860.
- * εἰναφώσσω, 101.
εἰσκωμάζω, 1355.
- * ἐκβατηρία (= ἔκβασις, αἰγιαλός),
516.
- * ἐκκέλευθος, 1162.
- * ἐκναυσθλόω, 726.
ἐμβατέομαι, 642.
ἐμπεύραμος, 1196.
- * ἐμπταίω, 105.
ἐναιχμάζω, 546.
- * (προσ-) ἐναυγάζω, 71.
- * ἐνδαύω, 1354.
ἐνοπλίζω, 205.
- * ἐνσαρόω, 753.
- * ἐξάπεζος, 176.
- * ἐξάπρυμνος, 1347.
- * ἐξινώω, 841.
ἐξυλακτέω, 764.
ἐξυμνέω, 1195.
- * ἐπεγκαχάζω, 285.
- * ἐπεγκολάπτω, 782.
ἐπεσβολέω, 130.
ἐπιδόρπιος, 607, 661.
- * ἐπιλώβητος, 1173.
- * ἐπιμαιομάω, 301.
- * ἐπωπίς, 1176.
- * ἐρματίτης, 618.
ἔρραος, 1316.
- * ἐσχάζουσιν (σχάζω), 21.
εὐαρχος, 233.
εὐγάληνος, 20.
- * εὐγλαγος, 307.
εὐγληνος, 597.
εὐθηκτος, 1105.
εὐλιπής, 874.
εὐναστήρ, 144.
- ζεῦγλα, 817, 996, 1344.
ζωοπλαστέω, 844.
- * ζωστηροκλέπτης, 1329.
- ἡμίθνητος, 511.
- * ἡμικρής, 150.
- * ἡπατουργός, 839.
- * θαλασσόπαις, 892.
- * θαμβητός, 552.
- * θεατρόμορφος, 600.
- * θερείποτος, 847.
- * θεριστήρ, 840.
- * θηλύπαις, 851.
- * θηρόμικτος, 963.
- * θηρόπλαστος, 673.
- * θηρόχλαινος, 871.
θουράς, 612.
- * θουράω, 85.
- * θρανύσσω, 664.
- * θρέξω (τρέχω), 108.
- * θριπόβρωτος, 508.
- * θρύλιγμα, 880.
- * θυωρίτης, 93.
- * ιαυθμός, 606.
- * ἴκτης, 763.
- * ἴκτις, 1164.
ἰξευτής, 105.
- * ιουλόπεζος, 23.
- * ἰππόβρωτος, 842.
- * ἰπποτέκτων, 930.
ἰσήριθμος, 1258.
- * ἴσμα, 731.
- καθαυαίνω (κατ-, Archil.), 397.
- * κάμπος, 414.
- * κατατόμος (καράτομος, Trag.),
187.
κάρχαρος, 34.
- * κάσσα, 131.
- * κασωρεύω, 772.
- * κασωρίς, 1385.
- * καταβλώξουσιν, 1068.
- * καταδρυφάσσω, 239.
καταιβάτις, 91, 497.

- * κατακλώθομαι (-θω, v.l. *Od.* 7. 197), 145.
- * καταρραγή, 256.
- * καταρρακτήρ, 169, 539.
- * κατάσκοπος (*Adj.*), 784.
κατικμαίνω, 1053.
κεγχρίνης, 912.
κελύφανον, 89.
κενήριον, 370.
- * κεραῖς, 1317.
- * κηκάζω, 1386.
- * κηκασμός, 545, 692.
- * κηλωστά, 1387.
- * κηρουλκός, 407.
- * κητόδορπος, 954.
κλέτας, 703.
- * κλεψίνυμφος, 1116.
κλίτος, 600, 737.
- * κλῶμαξ, 653.
- * κλῶσις, 716.
- * κνωπόμορφος, 675.
- * κολοσσοβάμων, 615.
κορεία, 354.
- * κορσωτός, 291.
- * κράντης, 305.
- * κρατοβρώς, 1066.
- * κρεάγραπτος, 759.
κροσσωτός, 1102.
- * κτέαρ (*κτεάτεσσι*, *Hom.*), 895.
κτίσμα, 78.
- * κυνοσφαγής, 77.
- * κύνουρα, 99.
- * κυπόω, 1442.
κύφελλα, 1402, 1426.

λαβράζω, 260.
- * λαβρόσμαι, 705.
- * λαθρόνυμφος, 320.
- * λαιμίζω, 326.
λακίζω, 1113.
λάληθρος, 1319.
λαμπαδουχία, 1179.
- * λάμπτηροκλέπτης, 846.
- * λάξας (λάζω), 137.
- * λαρνακοφθόρος, 235.
- * λατρεύς, 393.
- * λατυπέω, 523.
λαφύστιος, 215, 791 (*cf.* 1237).
λαχαίνω, 624.
- * λεβητίζω, 199.
ληθαῖος, 1127.
ληῖτις (= ληιάς), 105.
- * ληκτήριος, 966, 1391.
- * λήταρχος, 991.
- * λιναγρέτης, 237.
λινεργής, 716.
λίπτω (*Act.*), 131, 353.
λοφνίς, 48.
- * λυκαινόμορφος, 481.
- * λυκοψία, 1432.
λυροκτύπος, 918.
- * μαρμαρόω, 826.
μαρμαρῶπις, 843.
- * μέδουσα, 1178.
μεμορμένος, 430.
- * μεσσαβόω, 817.
- * μηλάτων (= μήλων, *ovium*), 106.
- * μηλιαυθμός, 96.
- * μισόνυμφος, 356.
μνῖον, 398.
μονόγληνος, 659.
- * μονοίκτης, 960.
- * μορμωτός, 342.
- * μουσόφθαρτος, 832.
μυδαίνω, 1008.
μυθοπλάστης, 764.
- * μύκλος (*cf.* *Archil. fr.* 183 Bgk.),
771, 816.
μύλος, 233.
- * μύρμος, 176, 890.
- * μύχουρος, 373.
- * μῶλυσ (= μῶλυ), 679.
- * μῶμαρ, 1134.

- * ναυηγέτης, 873.
- * ναυτιλοφθόρος, 650.
- * ναυφάγος, 1095.
- * νέανδρος, 1345.
- * νειρός, 896.
- * νεκρόμαντις, 682.
- * νεκροπέρνας, 276.
- * νεκρόταγος, 1399.
- νεοσκαφής, 1097.
- νήλιπος, 635.
- * νήπαυστος, 972.
- νήριθμος, 415.
- * νητρεκῶς, 1.
- * νυκτίφοιτος (Aesch. *Pr.* 657 ?), 225.

- * ξεινοβάκχη, 175.

- * ὀγχέω, 64, 1049.
- * οἰνοτρόπος, 580.
- * οἰωνόμικτος, 595.
- ὀλίζον, 627.
- * ὀμευνίς, 372.
- * ὄμηρος (= τυφλός), 422.
- * ὀμοκλήτειρα, 1337.
- * ὀπάτριος, 452.
- * ὀργυιόω, 26, 1077.
- * ὀρειθαλής, 1423.
- * ὀρεύς, 1111.
- * ὀρνιθόπαις, 731.
- ὀτλέω, 819.
- οὐδαῖος, 49, 698.
- * οὐλαμηφόρος, 32.
- * οὐλαμώνυμος, 183.
- οὔσον, 20.
- * ὀφελτρεύω, 1165.
- * ὀφθαλμίας, 148.
- ὀχή, 482.
- ὀχθηρός, 1030, 1361.
- * ὄχμος, 443.
- * ὀψίτεκνος, 1272.

- * παιδοβρώς, 347.
- * παιδόβρωτος, 1199.
- * παλιμπλανήτης, 1239.
- * παλίμπλωτος, 1431.
- παλιμπόρευτος, 180, 628.
- παλίμπους, 126, 893.
- * παλίμφρων, 1349.
- * παλινστρόβητος, 739.
- * παμμήστωρ, 490.
- * πανέχθιστος, 1057.
- * παπποκτόνος, 1034.
- * παπταλάομαι, 1162.
- * παραιολίζω, 1094, 1380.
- * παρθενοκτόνος, 22.
- πατρομήτωρ, 502.
- * πελαργοχρώς, 24.
- πέμπελος, 682, 826.
- * πεμφίς, 686.
- * πενθεροφθόρος, 161.
- * πεντάγαμβρος, 146.
- * πεντάλεκτρος, 143.
- περίσπαίρω, 68.
- * πέρρα, 1428.
- * πέφρικαν (φρίσσω), 252.
- * πηλοποιέω, 473.
- * πιθηκόμορφος, 1000.
- πλανήτις, 998.
- * πλεκτανόστολος, 230.
- * πόδαργος (Ποδ-, Hom.), 166.
- ποδηγετέω, 12.
- ποδηγέτης, 220, 385.
- ποδηγία, 846.
- * ποδωτός, 1015.
- * ποιμανδρία, 326.
- * πολιρραίστης, 210.
- πόποι (= θεοί), 943.
- * πρεσβειόομαι, 1265.
- πρηνίζω, 1006.
- * προγεννήτειρα, 183.
- προσαυγάζω, 1082.
- * προσκαταξαίνω, 173.
- * προσταργανόω, 748.

- * πρωταίχμεια, 469.
- * πρωτόμισθος, 1384.
- * πρωτόσφακτος, 329.
- * πτέλας, 833.
- * πυργοσκάφος, 469.
- * ραβδηφόρος, 1140.
- * ραιβόω, 262 (?), 563.
- ραιοστήριος, 525.
- * ρακτός, 92.
- * ρητρεύω, 1400.
- * ριφή, 235, 714, 1326.
- ροιζηδόν, 66.
- ρόχθος, 402, 696, 742.
- * ρύσταγμα, 1089.

σαρόω, 389.

- * σίγυμνον, 556.
- * σισυρνοδύτης, 634.
- * σίφλος, 1134.
- * σιφνεύς, 121.
- σκαρθμός, 101.
- σκύλος, 1316.
- * σμῆριγξ, 37.
- σπληδός, 483.
- * στεγανόμος, 1095.
- * στέλγισμα, 874.
- * στεργοξύνευνος, 935.
- * στερφόπεπλος, 652.
- στέρφος, 1347.
- στεφηφόρος, 327.
- * στόβος, 395.
- στόρνη, 1330.
- * στρατόπλωτος, 1037.
- στρῆνος, 438.
- στύπος, 553, 1110.
- * συγκατασκάπτης, 222.
- * συγκατηρεφής, 1280.
- * συλλαφύσσω, 1267.
- σύνδορπος, 135.
- * συνεκβράσσω, 898.

- * συνταργανώ, 1101.
- * συφός, 676.
- * ταρακτής, 43.
- * ταρμύσσω, 1177.
- * τάρροθος, 360, 400, 1040, 1346.
- * ταυροπάρθενος, 1292.
- * τεκνοραίστης, 38.
- * τετράπνης, 1313.
- * τευχόπλάστις, 1379.
- * τιβήν, 1104.
- * τινθός, 36.
- τῖφος, 267.
- τόμουρος (v.l. *Od.* 16. 403), 223.
- * τορητός, 456.
- * τόρμα, 262, 487.
- τράμπις, 97, 1299
- * τράφηξ, 641, 1001
- * τριάνωρ, 851.
- * τριαύχην, 1186.
- * τρίδειρος, 966.
- τρίεσπερος, 33.
- * τρίπατρος, 328.
- * τριπλανής, 846.
- * τριώνυχος, 392.
- * τυλίσσω, 11.
- * τύμβειος, 882.
- * τυπωτός, 262.
- * ύγρόφοιτος, 88.
- * ύλοκουρός, 1111.
- * ύπερποτάομαι, 17.
- * φαιουρός, 334.
- * φάλλη, 84, 394.
- * φαρμακουργός, 61.
- * φαρμακτήριος, 1138.
- * φάρος, 154.
- φερώννυμος, 164, 599, 1081.
- * φηγότευκτος, 1432.
- * φθέρσας (φθείρω), 1003, 1402.
- * φθιτόω, 1159.

- | | |
|---|--|
| <ul style="list-style-type: none"> * φιλαυθόμαιμος, 566. * φλοιδούμενος, 35. * φλοιῶτις, 1422. φοιβάζω, 6, 731, 875, 1166. * φοιβάστριος, 1468. φοιβόληπτος, 1460. * φορυκτός, 864. * φριμαγμός, 244. * χαλκόμιτρος, 997. * χαλκωρυχέω, 484. χαμευνάς, 319, 848. χάρων, 260, 455, 660. χελλύσσω, 727. χέλυδρος, 340. * χερνίπτω (Act.), 184. | <ul style="list-style-type: none"> * χιλίωρος, 1153. * χρησμολέσχης, 1419. * χρυσεργός, 1352. * χρυσόπατρος, 838. * χυτλόω (Act.), 322. * ψαίνυνθα, 1420. ψαλάσσω, 139. ψευδηγόρος, 1455. * ψευδήριον, 1048, 1181. * ψευδωμότης, 523. * ψευδώμοτος, 932. ψίω (ψίσσεται), 639. * ὠλενίτης, 155. * ὠμόθριξ, 340. |
|---|--|

Domesticus Graham

9 vol 1200

Man

Diedrich

Alfredson

Westerman

Dudot Pam Hucker 1850

Thompson 3 vols

Benn Decker

Pholius

Rebuckee

Reider Reike

Pholus

Leiter

Leip Newman

[illegible]

logu
after 350

450

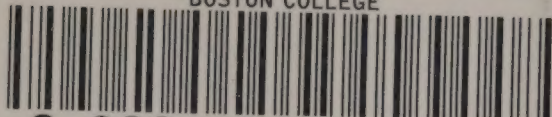
mer 30

ms. 100
th 6

42

met 900

Der Hellenen 3 v.
Tuchel Rostach in Westfalen
Demisehen und seine Zeit
Tuchel Schaefer 3 v.



3 9031 01241871 1

AUTHOR

Mooney

131683

TITLE

Alexandra of Lycop
Kron. PA 4240 24

DATE DUE

Mooney

BOSTON COLLEGE LIBRARY
UNIVERSITY HEIGHTS
CHESTNUT HILL, MASS.

Books may be kept for two weeks and may be renewed for the same period, unless reserved.

Two cents a day is charged for each book kept overtime.

If you cannot find what you want, ask the Librarian who will be glad to help you.

The borrower is responsible for books drawn on his card and for all fines accruing on the same.

